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CONTENTS OF VOL. XX, 1910.

	PAGE
Editorials.	1, 81, 161, 227

Contributed Articles

At School for Christ	<i>Rev. C. S. Lane</i>	281
Atonement as Experience, The,	<i>Rev. G. B. Hatch</i>	165
Education in Religion,	<i>Rev. R. H. Potter, D. D.</i>	85
Hartford's Training of Women,	<i>Miss M. F. Collins</i>	293
Monastic Element in 'The Imitation of Christ,'	<i>Rev. G. B. Barnes</i>	183
One Phase of the Doctrine of the Unity of God,	<i>Prof. D. B. Macdonald</i>	21
Pastor's Theology, A,	<i>Rev. J. J. Dunlop</i>	247
Religious Uses of Food in Turkey,	<i>Rev. G. E. White, D. D.</i>	97
Rudolph Eucken,	<i>Rev. J. M. Trout</i>	103
Some Aspects of Jesus' Relation to the Culture and Extra-Canonical Literature of the Judaism of the last two centuries B. C.,	<i>Prof. E. E. Nourse</i>	231
Some Literature on the Fourth Gospel,	<i>Prof. M. W. Jacobus</i>	260
Spiritual Gymnastics,	<i>Rev. G. L. Clark</i>	121
Task of the Country Church, The,	<i>Pres. K. L. Butterfield</i>	7
Work of the Church in an Age of Widespread Humanitarian Interest,	<i>Rev. P. C. Walcott</i>	176

In the Book-World

<i>Abbott:</i> The Temple,	142
<i>Adams:</i> Israel's Ideal,	130
<i>Albertson:</i> College Sermons,	146
<i>Astley:</i> Prehistoric Archaeology and the O. T.,	147
<i>Beard:</i> A Crusade of Brotherhood,	143
<i>Beard:</i> John Frederic Oberlin,	51
<i>Box:</i> Isaiah,	42
<i>Briggs:</i> Church Unity,	135
<i>Buckham:</i> Personality and the Christian Ideal,	135
<i>Burton:</i> The Problem of Evil,	286
Cambridge Biblical Essays,	43
<i>Carus:</i> Philosophy of Science,	149
<i>Carus:</i> The Pleroma,	133
<i>Chamberlain & Kern:</i> Walks with Jesus,	195
<i>Child:</i> An Old New England Church,	197
The Christian Ministry and the Social Order,	53
<i>Clarke:</i> Sixty Years with the Bible,	49
<i>Clifton:</i> The Miller and the Toad,	149
<i>Coffin & Vernon:</i> Hymns of the Kingdom of God,	205
<i>Coleman:</i> Searchlights,	145
<i>Denney:</i> Jesus and the Gospel,	38
<i>Douglass:</i> Christian Reconstruction in the South,	143
<i>Dowries:</i> Mission and Ministration of the Holy Spirit,	142
<i>Dykes:</i> Creation and Providence,	199
<i>Eucken:</i> The Problem of Human Life,	135
<i>Frank:</i> Modern Light on Immortality,	204
<i>Foster, E. C.:</i> The Boy and the Church,	55
<i>Foster, G. B.:</i> The Function of Religion,	197
<i>Geden:</i> Introduction to the Hebrew Bible,	130
<i>Grant:</i> Between the Testaments,	45
<i>Griswold:</i> Sixty years with Plymouth Church,	52
<i>Grumbine:</i> Love, Faith and Endeavor,	207
<i>Hall:</i> Christ and the Eastern Soul,	200
<i>Harbin:</i> Health and Happiness,	148
<i>Horton:</i> Great Issues,	143
<i>Huizinga:</i> Belief in a Personal God,	199
<i>Jefferson:</i> Talks on High Themes,	54
<i>Jeffs:</i> Art of Sermon Illustration,	146
<i>Johnston:</i> St. Paul and his Mission to the Roman Empire,	133
<i>Jones:</i> Practical Idealism,	135
<i>Jordan & Lablanca:</i> Religion in the Italian Universities	196

CONTENTS

	PAGE
<i>Jordan, L. H.</i> : Comparative Religion,	148
<i>Jowett</i> : The High Calling,	54
<i>Kent</i> : Epistles and Apocalypses of Israel's Prophets,	194
<i>Kent</i> : Kings and Prophets of Israel,	42
<i>King</i> : Ethics of Jesus,	131
<i>King</i> : Greatness and Simplicity of the Christian Faith,	139
<i>Lamb</i> : Miracle and Science,	141
<i>Leckie</i> : Authority in Religion,	140
<i>Leonard</i> : The Poet of Galilee,	145
Letters to Pope Pius X by a Modernist,	200
<i>Masterman</i> : Studies in Galilee,	43
<i>Mathews</i> : The Gospel and the Modern Man,	303
<i>Miller</i> : The Psychology of Thinking,	305
<i>Morgan</i> : Analyzed Bible, Introduction,	300
<i>Morgan</i> : The Analyzed Bible,	46
<i>Nash</i> : Congregational Administration,	201
<i>Orr</i> : Revelation and Inspiration,	201
<i>Orr</i> : Side-Lights on Christian Doctrine,	139
<i>Park</i> : The Wonder of His Gracious Words,	54
<i>Peabody</i> : The Approach to the Social Question,	52
<i>Peters</i> : Modern Christianity,	144
<i>Pfleiderer</i> : The Development of Christianity,	196
<i>Pierce</i> : The Soul of the Bible,	195
<i>Powell</i> : The Emanuel Movement in a New England Town,	148
<i>Quinn</i> : Helladian Vistas,	134
Religion and Life,	55
<i>Richards</i> : The Lord's Prayer,	141
<i>Scollard</i> : Voices and Visions,	207
<i>Scott</i> : Pauline Epistles,	300
<i>Seipt</i> : Schwenkfelder Hymnology,	206
<i>Sharmen</i> : The Teaching of Jesus about the Future,	46
<i>Shaw</i> : The Precinct of Religion,	140
<i>Shumaker</i> : God and Man,	305
<i>Smith</i> : Religion in the Making,	142
<i>Smyth</i> : Modern Belief in Immortality,	204
<i>Spargo</i> : The Substance of Socialism,	133
<i>Spinoza</i> : Short Treatise,	108
<i>Stalker</i> : The Atonement,	202
<i>Stalker</i> : The Ethics of Jesus,	48
<i>Strong, A. L.</i> : Psychology of Prayer,	199
<i>Strong, G. S.</i> : Essential Calvinism,	133
<i>Sweet</i> : The Holy Spirit in the N. T.,	204
<i>Thurton</i> : Truth of Christianity,	149
<i>Torrey</i> : The Aramaic Part of Daniel,	194
Training the Teacher,	149
<i>Wagner</i> : The Home of the Soul,	56
<i>Walker</i> : The Gospel of Reconciliation,	202
<i>Wells</i> : Tiny Chapters,	144
<i>Wenley</i> : Modern Thought and the Crisis of Belief,	137
<i>White</i> : A Certain Rich Man,	147
<i>Wilson</i> : How God has Spoken,	141
<i>Zahn</i> : Introduction to the New Testament,	208

Among the Alumni

Necrology for 1909-10,	208
Connecticut Association,	151
Eastern Massachusetts Association,	150
Personal Items,	151, 210

Happenings in the Seminary

Carew Lectures for 1909-10, by Pres. K. L. Butterfield,	79
New Seminary Organ,	156
The Seventy-sixth Anniversary,	213
Miscellaneous Items,	79, 305

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THE
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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Business Agent*: — Francis Edmund Wilber.

This number of the RECORD might almost be called a "Rural Church Number." We congratulate ourselves on being able to give to our readers so much of President Butterfield's thought even though so considerable a portion of it has been stripped of its rich elaboration and reduced to the meagre limits of lecture-abstracts. It is to be hoped that he will put into book form this most valuable contribution to the study of the rural problem which was presented in the Carew Lectures. We know of no man in the country who with such thorough and technically scientific knowledge of rural conditions, and with such enthusiasm for the material and economic welfare of the rural population, combines such high ethical and religious ideality, and emphasizes with such firmness the necessity of the coöperation of these ideal factors in the ultimate solution of the rural problem.

The holiday season has come to be a period of busy activity for others beside the clerks in the department stores and the ministers of the churches. Year by year it has become increasingly common to put at this time the meetings of the various "learned societies." At New York, Baltimore, New Haven, Cambridge, here in the east, were held "convocations" most impressive for the number of the learned in attendance, for the eminence of the speakers who addressed them, and for the multi-

tudinous and diverse scientific interests represented. These covered almost every field of investigation to which scientific curiosity, love of truth or philanthropic endeavor has addressed itself. And yet, among them all we are inclined to believe that there was not one the significance of which bulked so large for the intellectual and economic progress as well as for the moral uplift and religious inspiration of the world as the gathering of three thousand college boys and girls in Rochester, at the triennial convention of the Student Volunteer Movement. Apart from any definite action taken by the convention, the simple fact that such a body of young people in this stage of their spiritual development, came together for instruction and inspiration with reference to one controlling idea,—the winning of the world to Jesus Christ, holds within itself the germ of a tremendous regenerating agency in the life of the world. From the point of view of theological education, probably the most important note struck was the insistence on a thorough training for the missionary with reference to his specific task, and the consequent obligation resting on the seminaries to provide such training. These were not new ideas to Hartford Seminary. For many years it has stood for precisely these two principles, and to the extent of its available funds has sought to apply them in the field of the training of missionaries.

For a good many years, now, the subject of miracles has been very little discussed in the United States. Since the passing of the apologetic school of Paley, with its over-emphasis on miracles as the main evidence for the truth of Christianity, there has been a long continued reticence, and something very like apathy in respect to the whole subject. A marked reaction from this reticence and apathy has appeared in the output of the current theological press. Certain rather interesting and edifyingly inconsistent phenomena have characterized it. The first is a certain holy horror of the definition of miracle as "a violation of the laws of nature," and an indignant protest against its use. The second is a surprisingly modest reluctance to attempt a better definition. The third is an evident inclination to deny, em-

phatically, that a whole peculiar class of events described in the Gospels, beginning with the miraculous conception of Jesus and closing with His resurrection and ascension, ever took place. The fourth is the vehement assertion that it makes no difference to Christian faith whether miracles ever happened or not. The prevalent peculiarity and logical eccentricity of the situation seems to be this — that while a certain definition of miracle is emphatically rejected as false, nevertheless, no other is put in its place; and still further, the actuality of historical events is denied because they seem to conform to the false definition, and their religious value is denied because they fail to conform to it.

As an index of the current temper, a sentence attributed to a brilliant Presbyterian pastor of Brooklyn, may be quoted. He is reported to have said: "Miracles are logically possible, rationally improbable, and religiously valueless." Now it seems pretty evident that the notion of miracle underlying this statement is that envisaged in Huxley's famous Centaur trotting down Piccadilly. It is that of a violation of the law of nature, getting its sole significance from its stark violence. Now, we shall never get at the logical possibility, the rational probability, or the religious value of such a conception, until we look at it against the background of the thought-life of the age to which this frequently quoted definition belongs. It should be clearly understood that the definition of miracle, as a violation of the law of nature, represents the effort to give conceptual definiteness to a certain class of historical events as they stand in relation to a certain no less definite conception of nature. It is doubtless true that the word "violation" was not the most winsome that could have been selected to express the nature of miracle; but it had this strong quality — it accented the superiority to natural law of some other efficiency as indispensable to religious faith. The courage, firmness and precision of the thinking which this definition crystallized deserves sincere respect. It is quite futile to attempt its evaluation, and altogether unjust to criticise it, and thoroughly puerile to scoff at it, and completely obfuscating to employ it, without a clear apprehension of the conception of nature with respect to which it tried to relate this class of historical facts. This conception of nature may be characterized as

the Pre-Darwinian. Of course Darwin was not the first to break with the old conception of nature; but he was the one to shatter it.

A good many very intelligent people today fail to understand either the meaning or the tremendous significance of the title of Darwin's great book on "The Origin of Species." Previous to Darwin, naturalists had held to — or had at least been unable to disprove — the immutability of species. This meant that species, as at present existent, had always so existed from the time they were created by the Divine Hand. Here, then, was, so to speak, the whole universe of life strung on rigid bars running through the whole structure of its existence. It was a static universe locked and held fast like the grated door of a bank vault. "As it was in the beginning, is now and ever shall be, world without end," was the complete Gloria of nature. This conception of a static universe was not simply a conclusion from the observation of the changelessness of nature. It was throughout the eighteenth and early nineteenth centuries a speculative deduction from the essential perfection of God. The argument, repeated over and over again, was substantially this: God is perfect. Since He is perfect, He must ever act perfectly. Nature is due to God's creative act. Hence, nature must be perfect. Perfection cannot change, for if it change, it must become other than itself, and for perfection to become other than itself is for it to become imperfect, and God cannot deny Himself. It was this position that underlay Lord Herbert of Cherbury's argument against either the possibility or value of revelation, it manifested itself all through the Deistic discussion and came out in Tindal's "Christianity as Old as Creation." It was a position to which, in general, orthodox believer, as well as deist sceptic, adhered.

The logical upshot of such a position was that man is hemmed in by the immutable law of God. There seemed no way by which he could have access to Divinity except as He was manifest through immutable law. Here it was that the religious value of miracle came in. God could in nowise touch man, and man could in nowise touch God, except as in some way this law was broken through — "violated." And it was because it was felt, truly enough, that unless somehow man had direct access to God

and God could approach man, religion was in vain and God was as if He were not, that the Deists were called atheists, and the possibility, probability, and above all, the actuality, of miracles was argued for with such intensity and elaborateness. It was felt that the very reality of religion was at stake. This, then, is what we have called the Pre-Darwinian conception of nature, a static reality, rigid as a gridiron. And it was the effort to relate the religious life of man, and the historical reality of a revelation of God in Jesus Christ, to this conception of nature, that prompted such a definition of the great facts of Jesus' life by means of which the early Church came to the consciousness of reconciliation with God through Christ.

Since Darwin, thought has been trying to adjust itself to the conception of a plastic universe shifting its form and manifestation through the interplay of germ and environment under the versatile operation of the perfect manifoldness of an immanent Deity. It is a difficult conception to grasp and hold with any security. Science finds it impossible to speak with consistency in terms of a plastic, evolving nature, and Philosophy frankly confesses that it is searching for new categories which may serve as suitable moulds for evolutionary thought. It is not strange, then, if theological writers backslide into the use of forms of expression which are self-contradictory when they try to speak of the relation of God to nature so conceived. But it is perfectly clear that upon the basis of the post-Darwinian conception of nature, any conception of miracle which gets its meaning from the connotation of the old definition is, at the present time, neither logically possible, nor rationally probable, nor is it even religiously valueless, simply because it stands in no relation at all to the post-Darwinian idea.

One thing in the old definition, however, remains of permanent significance and value — and that is its purpose. The purpose of the concept miracle, and its definition as a violation of law, was to secure the freedom of God, unconstrained by natural law, to have access to the spiritual life of man and to its whole environment in the world. It was to assure man that in praying, "give us this day our daily bread," "forgive us our debts," "lead

us not into temptation," "Thy Kingdom come," he was not voiding vain words against an impenetrable grating of natural law, but was speaking as a needy, erring, hesitating, aspiring child to a Divine Father, whose loving thought was directed toward him with a specific solicitude and a gracious individual purpose. It was to give him confidence that the universe of customarily observed sequences did not measure the full scope or method of the expression of the divine compassion, and that the righteousness of God and the mercy of God are not leveled in their efficiency to one plane of causal operation. The word "miracle" stood for the Divine freedom in grace. However the conception of nature may change, however the terminology of theology may vary, this which the word "miracle" stood for is the very center of the Christian religion. It is the very heart-beat of the Christian's faith. It is this through which is given God's gracious love manifested in Jesus, realized in the life that is hid with Christ in God.

If it shall come to pass that in their zeal for the divine perfections men are led to interpret the modern notion of an immanent God in such fashion that there is substituted for the rigid bars of a completed act the no less changeless currents of a fixed process, if the scope and method of God's manward activity are limited to the observed directions of these currents, so that God can act only as it has been discerned that they move, — in that case it is religiously inevitable that it will be necessary to make the effort once more to define as accurately as possible for logical and rational thought some way by which God's approach to the human heart may be assured, and the freedom of God's fatherly, righteous and loving activity may be preserved. Some better word than miracle may be chosen, — a word which will subordinate to its true place the idea of the simply marvellous. And yet he who stands close to Golgotha can never cease to marvel at the self-expending love of God there made manifest for the need of men.

THE TASK OF THE COUNTRY CHURCH.*

It is hopeless to expect that the church can fulfill its mission among the people who live upon the land unless it conceives its function in terms of the fundamental needs of those people. Furthermore, it must interpret those underlying needs in the light of the actual conditions which exist in the industrial and social life of the times.

We have before us then this important goal of American civilization — the maintenance upon our land of a class of people who fairly represent our national standards of government, of industrial efficiency, of social privilege, of intelligence, and of virtue. We have already noted the large principles, or groups of forces, that seem essential in the outworkings of the effort to keep our rural people to the levels of the best American ideals. We have not here time to elaborate the methods by which these forces can be incorporated into appropriate institutions. Indeed, it is quite obvious that each of these great needs of rural life has already developed its special institutions. The state, the school, the voluntary organization, the church, are all serviceable in promoting rural wealth and welfare. And it needs little argument to convince us that such institutions are necessary. Private initiative and business enterprise must, of course, be relied upon to forward good purposes. But society seeks to stimulate and even to direct individual efforts toward large ends that are for the good of society as well as the individual. Men must work together in some organized fashion, if social progress is to come to its full flower. The church is one of these forms of organized effort. It has a special work to do. What is that work?

Before answering that direct question, we must indulge in some general observations concerning the place of the church as one of the social institutions needed in solving the problem.

* Being the third of the Carew Lectures for 1909-10 on "The Country Church and the Rural Problem," delivered in Hartford Seminary by President Kenyon L. Butterfield of the Massachusetts Agricultural College. Abstracts of other lecture are given on pp. 57.

The church must be frankly regarded, by its best friends even, as one among several social institutions vital to rural life. It is not the only institution essential to rural salvation. This simple statement may be a rock of offense to many, a platitude to others; it is a main feature of our general thesis, however. The more readily we recognize its force, and the more quickly we act upon its implications, the better for rural progress and for the country church.

Nevertheless, the church has a peculiarly close relationship to the other rural institutions, and in fact to all the movements of rural life. The church has not adequately appreciated this fact. It has its origin in a characteristic feature of country life, namely, that all its interests are very intimately bound together. The work of the farm and of the household, the life of the family, the amusements of the neighborhood, the interests of all in school, grange and church, are closely intertwined. As a necessary consequence, the institutions of the country have unusual dependence upon what might be called the total interests of the community. Nowhere else is the school so completely at the mercy of the local public opinion, for good or for ill, as in the country. So with the church. It draws its sustenance chiefly from a small community of people of little wealth. It possesses one of the very few and usually scattered public or institutional buildings of the community. The church is deeply dependent upon the industry of the community. You cannot build up a prosperous church in a place where agriculture is declining. The city church draws its people from a wide area, from many vocations; the country church from a narrow area and from practically one vocation. In social life, even if there be several churches in the neighborhood, a given church is quite dependent upon the general social resources of the community.

This brings us to a third important observation — that there is especial need in the country of defining broadly but with a fair degree of clearness, the essential functions of the different groups of institutions. There must be some guiding principle of activity that is workable in practice, while in harmony with a sound social analysis. I do not know of a single important rural institution save one, that has thus far, in a large way at least,

enunciated clearly its main function and at the same time provided the machinery for executing the manifold details of its policy. That exception is the grange, which in its declaration of purposes has clearly stated its task in inclusive terms, and in its machinery of organization has provided means for the ends. We might expect that the school would have distinct ends in view. But the rural school is at present in a chaos of transition schemes designed to bridge the way from the old individual notion of instructing Johnnie and Mary how to become adept in the use of the child's chest of intellectual tools, to that desirable but as yet uncertain ground where the "school must reflect the life and industry of the community," and "become a social force in the community life." I do not happen to know of a rural church with a program of work for its neighborhood that represents a really live attack upon the essential problems of rural civilization — though doubtless such churches exist. The grange comes far short of its program. The rural school with all its uncertainty has been and is a great force. The church is a saving salt in every rural community, in spite of its quiescence. But all these institutions will take on new vigor, once it is seen just *what* their really big tasks are, and *how big* they are, and when they plan to work shoulder to shoulder for the large general community aim.

In order that we may come at once to the real subject of this series of lectures, I shall attempt in rather dogmatic fashion to state the functions of those main social institutions upon which we must chiefly rely for the solution of the rural problem.

1. Government should protect the legitimate interests of the agricultural classes by making and enforcing appropriate laws, in so far as legislation is effective for these ends; and it should foster the agricultural industry by collecting facts and distributing information concerning the commercial or business aspects of farming, as well as by encouraging, and if necessary directing, coöperative enterprises which are beyond the reach of individuals or voluntary organizations.

2. The schools and other agencies of education, as a highly specialized branch of state activity, should seek and use knowl-

edge as a means of increasing the industrial efficiency of rural people, stimulating the intellectual interests of both young and old, and giving them both the materials for and the spirit of service in behalf of neighborhood and national welfare.

3. Voluntary organizations are to unite the individuals living upon the land into appropriate groups for various common purposes, but in the main to secure and conserve class power, both in the interest of the class and of society as a whole.

4. The country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships.

I do not offer these statements of the functions of the great rural social institutions as final scientific definitions. It is hoped that they may have essential validity in the present discussion by indicating in a broad way the part that each agency may take in rural evolution. We may not enlarge upon any of them, save the last, except to note that there is more or less overlapping of function, that nevertheless the work of each institution is fairly clear, and that all must work together if consistent progress is to be made. There is obvious overlapping of function, because human inspirations and motives are rooted in diverse strata of condition and circumstance, and work themselves out in all human effort. Institutions cannot be definitive. The most they can do is to emphasize certain special aspects of life or thought. For example, the one word "educational," in a very broad sense, ought to be used to indicate the methods of all these institutions. All the results, too, are education for the individual and the race. So with ideals. They permeate all institutional endeavor, they are fostered by all coöperative enterprise. Yet the main task, the special work of each institution, come out with some clearness, let us hope, in the statements made concerning the field each is to cultivate. The same reasons hold for an argument that all must work together. None can succeed fully unless all are active and efficient. Just because the human mind and heart do not divide into compartments, we need the total efforts of specialized social functions. It is true of the social group as of the individual that "now are they many members and yet one body."

Our next task is to analyze the definition of the special work of the country church, which may here be repeated:

"THE COUNTRY CHURCH (AND ITS ALLIES) IS TO MAINTAIN AND ENLARGE BOTH INDIVIDUAL AND COMMUNITY IDEALS, UNDER THE INSPIRATION AND GUIDANCE OF THE RELIGIOUS MOTIVE, AND TO HELP RURAL PEOPLE TO INCARNATE THESE IDEALS IN PERSONAL AND FAMILY LIFE, IN INDUSTRIAL EFFORT AND POLITICAL DEVELOPMENT, AND IN ALL SOCIAL RELATIONSHIPS."

The Need of Ideals in Rural Life.

This definition first of all emphasizes the need of ideals in rural life. Let us note some of the elements of this need.

One grave danger to permanent rural progress is the low *level* of ideals, determined by community standards. It is not that the average ideals are lower than in the city. I think they are higher. But they come perilously close to a dead level in immense areas of country. There is an absence of that high idealism that acts as yeast upon the whole mass, which often prevails in cities. It is harder to rise above the conventions in the country simply because there are few strata of popular habit. In the city there are many; the individual can pass from one to another. Things are reduced to simpler terms in the country. This has its advantages, but it tends to quench budding ideals or to drive them out for transplantation elsewhere — usually in the city.

As a consequence the rural community is in constant danger of stagnation — of settling down into the easy chairs of satisfaction. Rural life needs constant stimulus of imported ideas — a stimulus of suggestion apart from its daily routine.

Moreover, rural ideals sometimes lack breadth and variety. Life in the country easily becomes monotonous, humdrum. It needs broadening, as well as elevating. It needs variety, gaiety. But these changes can find their proper stimulus only in motives that are high and worthy. Hence the appeal must be made to the inspiration of ideals of personal development and neighborhood advancement.

When ideals do come into country life, they are apt not to be indigenous, but urban notions transplanted bodily. Urban ideals

may often be grafted on to some strong rural stock. Transplantation is dangerous. Someone must be at work in the country neighborhoods breeding a new species of aspirations out of the common hardy varieties that have proved their worth.

Lack of ideals is in a sense responsible for the drift away from the farm. Some people leave the country because they can't realize their ideals in the existing rural atmosphere. Others go because they have no thought of the possibilities of country life.

In a former lecture your attention was called to the fact that rural life is more full of poetry than any other. But rural romance is often stifled in the atmosphere of drudgery and isolation. This sentiment is of the soul and can come only as the soul expands. It is not merely an enjoyment of trees, crops and animals. It is in part a sense of exaltation born of contact with God at work. It has in it some element of triumph because great powers are being harnessed for man's bidding. It has in it somewhat of the air of freedom, because of dealing with forces free and wild except as they are held in leash by an unseen master driver. It has in it much of worship, because of all the deep mysteries of seed and soil, and because of the everlasting, patient procession of the seasons and their vicissitudes. I can conceive of preaching that would give to farm men and women a new birth of aspiration and hope simply because it should set vibrating the chords of poetry and romance that are strung upon the harps of men at work in God's out-of-doors — strings too often untouched by any hand save that of chance.

There is a sparse literature expressing this rural poetry. But I must read you some verses that with a few simple strokes illuminate this whole matter. It is not a poem *about* the things that inspire the farmer or that *ought* to inspire him; it is a revelation of his heart as he works. The poem is by Liberty H. Bailey.

I hoe and I plow,
I plow and I hoe,
And the wind drives over the main.

I mow and I plant,
I plant and I mow,
While the sun burns hot on the plain.

I sow and I reap,
I reap and I sow,
And I gather the wind with the grain.

I go and I come,
I come and I go,
In the calm and the storm and the rain.

I think if I were to be the examiner of candidates for the country ministry, I would make one important question. What do you get out of that poem? There are some men foreordained to the city parish.

There is present in the country also the same abiding human need for sympathy, for stimulus and inspiration as exist in the city. The personal fight for character, the battle of the soul against sensuality and materialism, goes on. The struggle of men to secure the reign of justice and kindness is perpetual. Perpetually then we must hold before the eyes of men and women the vision of better ways, better conditions, better means of progress, closer brotherhood — the vision of the Kingdom of God within the soul and as a social structure. Let us then first of all seek to "maintain and enlarge both individual and community ideals" among the people who live and work upon the soil.

Under the Inspiration and Guidance of the Religious Motive

Libraries have been written in support of the thesis that human character finds its heights only under the inspiration and guidance of the religious motive. There is no need of extended argument here. I wish to say squarely, however, that we cannot in my judgment hope adequately to idealize country life nor to secure the largest development either of personal character or of neighborhood welfare, except by appealing to the great Christian principles of the Fatherhood of God, the Masterhood of Jesus and the Brotherhood of Man.

This statement is sufficient to justify the church in standing specifically for the maintenance and enlargement of rural ideals, because the Christian church has been for centuries the institution through which these great principles have found voice. The church has a right, therefore, to assume leadership in the permanent work of developing and applying the religious motive to the hopes and aspirations of men. This leadership just now is

peculiarly imperative because of the marked tendency everywhere to reduce our higher life to an unreligious basis.

*The Church is to Achieve Results in Human Character and
Social Environment*

The purpose of church work is practical. It is aimed to result in a better quality of manhood and womanhood. Now the daily life of men and women is concerned with personal temptations, family relationships, the labors of the vocation, the duties of citizenship, the manifold social contacts of life. Hence ideals to be useful must work out successfully in this daily life. Conversely, the tone of daily life affects character. The reciprocal influence of ideals and of these environing conditions, hammers out human character. The task of the church as the social organ of religious idealism is therefore to attempt to "incarnate its ideals in personal and family life, in industrial effort and political development, and in all social relationships." To achieve this, the church must incessantly hold up these ideals. It must also clearly teach that these ideals are not only fostered by activities within the church, but must permeate the hopes and motives and deeds and words of men and women in every relationship and in every social institution. Thus life becomes a unity. Thus religion is wedded to experience. Thus toil and industry, voting and political debating, friendliness and kindness, become Christianized — Christ-like. And only so may these things be. .

Some Corollaries of the Definition

So much for a brief analysis of our definition of the function of the country church. It is necessary to add some comments of a more general character.

It will be noted first of all that this definition is not intended to aid in secularizing the church. Far from it. It is designed to spiritualize it, to safeguard it from ineffective attempts to rival some other agency better fitted for certain tasks, to rescue it from trivial activities that too often absorb its energies. It is inclusive of righteousness, because no worthy ideals for personal or neighborhood development would ever be unmoral. It implies the coming of the Kingdom of God, both within the hearts of

men and women and as a social reality. Those who emphasize the need for personal salvation, those who enjoy the great value of the church as a medium of worship, need not fear the results of church work under this motive. It does not exclude the idea of unworldliness — idealism is always unworldliness. As Professor Cooley says: "All real religion has its unworldly side. There is no prospect that the world will ever satisfy us, and the structure of life is forever incomplete without something to satisfy the need of the spirit for ideas and sentiments that transcend and reconcile all particular aims whatsoever."* By no means would we exclude the opportunity for the weary soul to fold its wings beneath the altar and hear words of peace and solace.

Moreover this statement of the work of the country church implies some considerations vital to country life reconstruction that are not always set down in church programs, but which the church can foster more fully than can any other agency. For I read into this function of the church such things as these:

1. Teaching people that personal growth and enlargement, along right lines, is a religious duty. The church is apt to preach the thought that we are all miserable sinners, which of course most of us are; but to leave underemphasized the dignity of the human soul, with its great tasks to perform.

2. The glorification of toil. The work of the farm is hard, too hard for most. It needs better direction — less of slavishness in it. It needs idealizing. To idealize it, we must unlock that vast mine of poetry stored up in the land. This poetry was cultivated in the days of hand-work and group-work, but has largely passed with the advent of machinery and solitary labor. We need a renaissance of farm poetry, wrought out of the farm itself and worked into the imaginations of land-toilers as a permanent and joy-giving possession. This farm poetry cannot be anything else than essentially religious, for it is born of the sense of working with God Himself for the service of fellow men, and for the upbuilding of personal character.

3. A love for the rural environment will follow this idealization of toil. A permanently successful rural life cannot exist except through the love of the farm people for the land and what

* Cooley, *Social Organization*, p. 380.

goes with it. Industrial success is of course the first term in the formula for keeping the people on the land ; but the second term is equally important, love for the life and work of the farm. The church can do much to cultivate this love for rural life, not by telling people that they ought to love it, but by leading them to the fountains of appreciation. The ministry to character of this attitude of mind is far reaching and abiding.

4. The passion for justice. The labor movement today is at bottom an attempt to realize justice between men. Its efforts are often crude and unjust, but its spirit is ethical and even religious. Now our farmers have at times felt the same pressure of injustice — and many of them do today. This is a normal sentiment. It should deliberately be given a religious content by the church and directed into moral expressions. The farmers do not get their due today as a class, for instance in legislation. It is good religion to tune their minds to a realization of true justice — justice to them from the state and other classes — and from them to other classes and to society as a whole. “In our thought today the social problems irresistibly take the lead. If the church has no live and bold thought on this dominant question of modern life, its teaching authority on all other questions will dwindle and be despised.” *

5. A community goal. We need a clearer view of some objective point toward which individual and community interests and endeavors may be directed. Let it be a definite goal, clean-cut and impressive in its appeal. The business of the country church is to interpret the Kingdom of God to rural people in terms of their daily lives and daily toil.

Some Further Advantages of this Statement of the Function of the Rural Church

1. It recognizes the solidarity of the rural problem and the need of many agencies of progress. This is fundamental to all clear thinking about rural life. It is peculiarly important as a basis for large work on the part of any great rural institution.

2. It differentiates between the prime functions of the various great social institutions. It assigns large tasks that are distinct

* Rauschenbusch — *Christianity and the Social Crisis*, p. 339.

parts of an interlaced whole. It gives work that is worth doing. It is practical and seeks results.

3. It relates the church to the whole movement for rural progress. Thus the church may have an opportunity to make itself felt at all points. It gives religion the place it should have, not as a separate, special interest, but as a motive and spirit permeating all the activities of life.

4. It specializes the function of the church in terms of the spirit, not merely in terms of specific little tasks or of method. These specific little tasks must be performed, and appropriate methods must be worked out. But the abiding thing is the idea of what is to be achieved. Church work is first of all the work of the spirit.

5. It makes the church a servant of the whole community for the highest ends of life. Too often church members regard the church very much as a sort of private club, intended for the advantage of its members only, and select its members on their own terms. There is no objection to standards of admission to church membership. Indeed they are necessary. But the function of the church is one of service to the whole community, not merely to the little group who form the church. Any other conception of the church is deadening. One reason for so many inefficient churches today is the prevalence of the self-centered spirit—many people outside the church cannot see wherein the church helps them.

6. It compels the church to outline a definite program of work at once broad and specific, workable and inspiring, suited both to time and eternity. Indefiniteness of function accounts in large measure for the lack of power shown by many churches.

7. It is elastic enough to fit any church and any community, for though the work of the church be one work, it adapts itself to the special needs of each individual and each community. Thus the church becomes "all things to all men," but for the one hope that thereby it "might by all means save some."

The Minister of the Country Church

The nature of the work of the country preacher must follow the work of the church. His task is to make the church "func-

tion." If its work is broadened by our ideas of what it should do, he must enlarge his energies to meet the demand. If it means narrowing church activities, he must choose a more highly specialized field for his energies. For many reasons I like the reiteration by some of our clergymen of that old statement of their work as the gist of the whole matter — "To preach the gospel of Jesus Christ." It has at least the merit of simplicity. And the Pauline motto, "This one thing I do," should be on the wall of every preacher's study. But these ecclesiastical statements of the preacher's work, just as is the case with the sociological statement which we have been discussing, must be interpreted in a program that meets the real situation. Here on our land are men and women at work, under varying conditions of intelligence, capacity, interest; with mixed motives, ambitions, hopes; with needs multitudinous — physical, mental, moral, spiritual. Here are young spirits just fluttering uncertainly into the new environment; old men and women bent with cares and disappointments; young and middle-aged full of vigor and energy. Here are some in bondage to sins of the body; others in travail of sorrow and suffering; others who are blinded by passions of jealousy, anger, uncharitableness. They face all sorts of problems in their work. They have to work under a set of conditions peculiar to the business of farming and to life in a rural environment. So the country pastor needs to know not only the cure of souls, but he needs to appreciate the environment. More than all that, the rural minister, in order to carry out the real work of the church, should understand the larger implications of the work and life of the farm. It is at this point that help is especially needed by the people of the country. They are beset by the small daily individual problems; it is not surprising that they do not always see the great currents that are bearing them on.

Thus it comes about that the country preacher is to be a leader of the community. Possessing intelligent sympathy with his people and their struggles, he yet sees what many of them cannot see unaided, the ultimate problem and goal. He is no blind leader of the blind, but a veritable prophet of a higher and better life — both for the individual and for the community. He interprets to the people their highest problems.

There is danger, of course, that this leadership may be frit-

tered away in trivial matters. Here is the most difficult task of the rural minister. He must be practical, he must not be above helpfulness in the small immediate needs, and yet he must keep in sight of the vision, the pillars of cloud and fire.

His leadership is after all in setting up these ideals of personal and community life. They must permeate his preaching and guide his daily ministrations. He must idealize farm work and country life. He must exploit the possibilities of the personal life lived in a rural environment. He must show how the community is to become and must become a province in the Kingdom of our God.

Nor will any active leadership in forwarding school, grange, library, good roads or what not, cause him to minimize his preaching. The pulpit is after all his fulcrum. Here he will gather up his experiences, concentrate his powers, on a message that shall be at once practical and inspiring.

That there are some special qualifications needed by the minister, it is hardly necessary to argue. He must have, first of all, the proper point of view — an appreciation of the rural problem, its nature, importance and the principles underlying its solution. It is not enough that he merely reads about such matters, but he must "think on these things" until they are worked into the very heart of his meditations. So with his duties within the church. Necessarily his time and energy will be more than full with the details of a pressing work, with numberless engagements and small interests. But in all this detail of small things, he must not forget the main task of the church of which he is the leader. The real import of his task, the ultimate meaning of his efforts, must abide in his mind forever. These large views will enable him to steer his course between the rocks of petty circumstance on the one hand, and the sands of dreamy impracticability on the other. Moreover, his love for rural life and the rural people must be genuine and enthusiastic. If he love the sunset over the hills he ought to see it and get others to see it. If the click of the mower in the meadow is music to his ears, he should listen to the music. Is it a poor thing to ask of the country clergy that they shall become the minnesingers of a richer, more romantic, more poetical rural life? I think it a task very much after God's own heart.

So the rural clergyman will love the ways of rural folk. He will enter into their experiences, breathe the same air of simplicity and freedom, respond to the native elements of rural character, understand the rural mind.

I am aware that these demands upon the country preacher require special talents. They call for a forceful, virile personality, a man among men.

I think that they also require special training. The clergyman should not be left to pick this up as he goes along. It should be a part of his preparation. He should know his field.

Hence it is clear that a somewhat thorough study of the subjects that would throw light upon the rural problem should be made an essential part of the professional training for the rural ministry. The man going to the rural field ought to possess a fair knowledge of the main problems along the following lines:

A broad idea of some one or more of the technical fields of farming, such as dairying, fruit growing, etc.

The outlines of farm management and business control.

The large economic relationships of agriculture.

The social aspects of rural life, and the social institutions in their peculiar character, such as schools and means of agricultural education, government, recreative life, organizations, etc.

Finally the country pastor should be a fixture—not necessarily in one parish. But there should be a distinct profession—the country ministry. It should command the services of the best men. It should have an *esprit du corps*. It should have a definite program. It should have a literature and the machinery for frequent conference and for aggressive propaganda. Let there be then an organized movement on behalf of the renaissance of the country church.

I hold that the problem of the country church is the most important aspect of the rural problem. It touches the highest point in the redirection of rural life. It sounds the deepest note in the harmonizing of the factors of a permanent rural civilization. It speaks the most eloquent word in the struggle to maintain the status of the farming class. Can the church rise to its opportunities?

Amherst, Mass.

KENYON L. BUTTERFIELD.

ONE PHASE OF THE DOCTRINE OF THE UNITY OF GOD WITH SOME CONSEQUENCES*

It is part of the irony of the position in which the holder of a chair of Semitic languages in a theological seminary stands, that when, as is now my case, he must publicly represent his seminary, he is of necessity driven far afield to find a subject at once suitable for the occasion and pertinent to his own sphere. Any such lecture as that which I have now to deliver must have direct bearing on Christian theology and must also have its origin and essential idea within the dominion of my chair.

Yet I would be very far from admitting that the study of the Semitic languages and literatures can never be any other than a humble and ancillary attendant on or introduction to the lofty themes over which my colleagues preside, and that the student of these languages, when he ventures into the halls of theology, must of necessity emulate the conduct of that animal of proverb, which is supposed to be imperturbable save when in a strange garret. If the theology which, of late years, I have read most diligently has been in Arabic and of a Muhammadan complexion, it has been veritable theology, nevertheless. And — dare I confess it? — when a few weeks ago, for the purposes of this lecture, I resumed my long interrupted studies in Christian theologians and read some of their more recent lucubrations, I was struck with a curious lack of dialectic definiteness, with a deficiency in metaphysical background and with an all-covering, if not obscuring, haze of sentiment. As I groped my way through impeding mushiness, it was as though round me was circling a wild dance of undistributed middles, and that I was being hunted down by fallacies of pathos and forms of speech. My old friends, the

*This paper was delivered as the annual address at the opening of the Seminary, September 22, 1909. Probably it is hardly necessary to emphasize that it deals with one phase only of the doctrine of the unity of God. Especially all considerations of modern metaphysical theories of personality is of necessity and intention omitted.

theologians of Islam, might be wooden; they might be dry; they might be startling in their premises and inhuman in their conclusions, but they had a notion of what an argument meant, and once you began with them, you were fairly constrained to go on in their company.

Is it possible, then, I would now humbly ask, that we may, peradventure, learn something from them? That this same unflinching rectitude in running down a dialectic trail, narrow, it may be, but definite and real, may have suggestion and value for us? I hardly think that we shall be led to accept their conclusions in the large and embrace Islam, but it may be that the logical consequences of some positions which many of us airily take up, but which Islam has really worked out and seen to the end, may have meaning for us and warning, or otherwise.

In illustration of this thesis, I am going to be greatly daring and shall carry the war direct into Latium.

We hear much, in these last days, of monism. The demand for a basal and ultimate unity is felt by many as a necessity of thought, although some pragmatists, working from life itself and its multiple phenomena, seem drifting back to an almost polytheistic, at least polydæmonistic position. On another side, the humanizing of the person of Christ has gone so far that a new development, this time on historical rather than metaphysical grounds, of the old-fashioned Unitarianism is upon us.

Now that same old-fashioned Unitarianism never had a fair chance to develop itself and show what was in it by itself. In spite of the high intellectual standing of its leaders, it was always professed by a comparatively small body, one affected by conceptions and emotions from without rather than by the development of its own essential ideas within. Save at rare and short intervals, it never reached that vital organic fervor by which a religious body sweeps on in the conquering power of its personal idea, and spreads and subdues to its own image. Unitarianism was rather a negative protest than a positive assertion. It stated its protest, and then, protesting still, it carried off with it all the accumulated growth of Trinitarian thought, feeling and morals, without any special consideration of how these might rhyme with that protest. Some

few worked it out, such as Emerson, but these speedily drifted outside even of Unitarianism. Those that remained took over, held and used all the long inheritance of the Christian Church and believed that that inheritance could continue logical in life and work, even when separated from the most essential ideas of the community that had heired it, developed it and passed it on. It was, then, most natural that Unitarianism should dwindle, peak and pine. The masses of the people, in the long run, think logically.

And the new Unitarianism which begins by trying to do full justice to the human Jesus, follows the same path. It seeks to carry over the emotional content of Christianity, after abandoning the metaphysical realities which make that emotion abidingly possible. The incarnate Word is a metaphor, mythologized and misinterpreted, but it is still to declare to us the Father and to be the Light of the world. The Holy Ghost is a figurative expression, but it is still to be the abiding Comforter and the Lord and Giver of life. We are to be strict monists, and yet we are to be branches of the Vine, nourished by the mystical Vision.

But if we are to be Unitarians as to the person of God, is all this possible? That is, if God is to be conceived as an internal as well as an external unity, how will that conception, in the ultimate working out, affect our feeling towards Him, affect our doctrine of Him? Our historical Unitarianism, as I have said, never faced that problem; or, rather, it thought that it could take the Christian conception of God, cut away from that conception the elements to which it objected and retain the rest. But you cannot take a man, if I may be allowed the parallel, cut away from him the organs of which you disapprove, and think that he will still remain a good-going and working man. The excision of a very small organ may upset the whole organism. And it is an organism with which we are dealing and not a mechanical combination.

That is the problem which I now desire to put before you. But I will not approach it on the metaphysical side, tramping along on the hard *a priori* highway and deciding with dialectic how everything must come out. I would rather fall into the drift of the time, become a pragmatist for the nonce, and ask, What is

the practical result of such a doctrine? Does Unitarianism work? But it is useless, as I have tried to show, to test this practical result by the Unitarianism current among ourselves. That is far too thoroughly grafted and fertilized with Trinitarian ideas to produce aught but Trinitarian fruits. However much its theologians may struggle, its God is far too much anthropomorphized and humanized to be consistent and logical.

But this experiment has been worked out, neatly, cleanly and to the end. It is possible to see in the mirror of history what comes of such an idea when carried out consistently; what, on one hand, is the system of theology that necessarily springs from it, and how, on another hand, the necessities of human nature meet and deal with that same inhuman system. The Muslim theologians have been through it all, and the Muslim people, on its side, has indicated very clearly, if only half consciously, how such an idea has met their needs. To put the outcome of that development — that experiment — before you, is my present object.

Only in part does this development go back to Muhammad himself. Or, rather, out of the bundle of contradictory ideas which made up Muhammad's religious mind, the theologians picked one and left the others. Muhammad was no systematizer; certainly he had no coherent system of theology. His Allah, on one hand, was an awful unity, throned apart from all creation, creating, ruling, destroying all. But, on another hand, he is depicted in the most frankly anthropomorphic terms both of body and of mind; and, on yet another, phrases are used of him which, fairly interpreted, can mean nothing else than immanence. To his rigidity in expressing the first of these aspects Muhammad had been forced by his conflict with the polytheism and polydæmonism of the Arabs; his own essentially concrete mind and his inheritance of Arab poetical expression led him to the second; his personal piety and feeling of immediate spiritual contact with the unseen and the divine dictated the third. But all three elements were working in him and are clearly expressed in the Qur'an and in the record of his life and sayings.

But when Islam, in its development, drifted through its early controversies into the formulation of a dogmatic creed, it found

itself, by the necessity of the situation, gradually narrowed down to the first of these. The situation decreed that, more and more precisely, the starting point should be the absolute unity, internal and external, of Allah and the representation of that unity as a tremendous will. Its theologians were in contact and in some conflict with Christians. They had to see to it that into their presentation of Allah there should enter no touch of the conception of the Christian Trinity, no possibility of a "society"—if I may use an expression that seems to be creeping into our own theology—in the divine nature. In the Qur'an Allah possesses a Word and a Spirit. They had to see to it that these should not be hypostatized into persons in any way. Again, the Qur'an is freely inconsistent on the subject of free-will and predestination. They had to maintain the supremacy of Allah, while explaining in some way the phenomena of will in man. Again, the Qur'an is as frank as the Old Testament in ascribing human attitudes and actions to Allah. They had to work out a doctrine which would fix, in these respects, a great gulf between Allah and his creation. And these theologians were also, if somewhat later yet still more vitally, in conflict with a curious combination of Aristotelianism and Neoplatonism which had grown up among them. They had to rationalize their Allah, and turn him into a philosophically defensible conception. That is, they had to work out a philosophy of their theology to be its background and defense. It must be dialectically valid against Aristotle's conception of the eternal cosmos with its concentric spheres under the rule of law, and against the Neoplatonic idea of dynamic emanation from the One.

Such a philosophy they did work out, a philosophy of the most interesting and thoroughgoing originality. It was atomic in its basis, but its atoms were renewed every moment in time-atoms by the perpetually creative will of Allah.

Into that, however, I do not need now to enter. Our question, rather, is the effect of all this upon their doctrine of the person of Allah.

For a time the drift was to avoid philosophical difficulties by simplifying that doctrine. If we say, for example, that God has knowledge, it must be knowledge of something within himself

or outside of himself. If it is of something within himself, then there must be a duality in the divine nature. But if it is of something outside of himself, then something — in this case his knowledge — depends upon something that is not God, and therefore his absoluteness is affected. We cannot say, then, that God has knowledge. Similarly it went as to other qualities, until God was reduced to a bare, undefinable, unknowable unity.

But this stage in the development passed away and became a heresy, as premature conclusions in theology usually do. The person of Allah was re-equipped with qualities, worked out partly dialectically and partly on the basis of texts in the Qur'an. And even as to those based upon texts, their possibility would first be proved dialectically and then their actual existence demonstrated from the Qur'an. And, at the last, when some doctrine proved rationally unintelligible, pains would be taken to show that it was not in real contradiction with reason, that the difficulty only was that reason could not comprehend how the thing should be so. This, it was explained, was only because our reason was hampered by its earthly tabernacle from understanding things as they were in themselves. If the veil of the flesh were lifted from us, then we would not only see but understand. In such doctrines, in a word, there was no contradiction to reason, but for their understanding an extension of reason was necessary.

Thus the theologians, because of passages in the Qur'an, felt compelled to say that, even as Allah *knows* everything by his essence, existent and non-existent, so he *sees* and *hears* everything. Thus Allah knows the possible, the necessary and the impossible from all eternity by his knowledge, and the connection of his knowledge with the things known is actual and complete. But he hears and sees all things, necessary and possible, from all eternity by his qualities of hearing and seeing, and the connection from all eternity, before these things exist, is an eternal, potential one. Thereafter, when they come into existence, the connection is factual and in time. But we must not think that the connection of Allah's seeing is only with visible things, and of his hearing is only with audible things — that is, with things audible and visible from our point of view. Rather, just as he knows everything, so he sees and hears everything; he hears visible things and he sees

audible things. His hearing and seeing is not by means of senses, but by his very essence, and thus is as broad and universal as his knowledge. How this connection takes place, and it is this which the Qur'an means when it calls Allah a Seer and a Hearer, we with our limitations cannot know. But there is nothing in it contrary to reason, rather, so far as by analogies we can comprehend the nature of Allah, we see that so it must be. Some theologians, indeed, went further and endeavored to show that, on the basis of their atomic theory, hearing and seeing were essentially the same, and that difference entered only with fleshly organs. But most were content to leave it on the basis above; that is that the fact was so and that it was not contrary to reason, although we could not now understand *how* it was so. Further, Allah knows, hears and sees his own essence also, along with his qualities, by means of his knowledge, seeing and hearing, from all eternity, actually and completely.

But what, finally, is the relation of these qualities to the **essence** of Allah? If they are separate from that essence, then there is multiplicity in Allah, and they may even be hypostatized into persons in Allah's essence, just as in the theology of the Greek Church there is a tendency to regard the persons of the Trinity as hypostatized qualities. Some, earlier, met this by affirming that these qualities were the essence of Allah, and not things in his essence. But the final orthodox position, based apparently on human psychology, seems to have been that, while they exist in his essence, we cannot say either that they are he, or that they are other than he. There they are in some way, but either statement would carry us into an indefensible position.

Before I now go on to put before you, in orderly fashion, a full statement of the qualities of Allah according to the Muslim theologians, let me first premise what was for them the fundamental impossibility in him. That was, in a word, and in the philosophical sense, passibility, the possibility of receiving impressions, of being affected from without. Allah could suffer no change, could experience no emotions. Sorrow, pity, love, desire could have no part in him. When he acts, it is not because of any action or reaction of motives and purposes within him; it is by simple, arbitrary will. It is next to impossible for us to conceive of a character that is reduced to will as its one characteristic, but that

is all there is in Allah. And what else could there be in a pure unity, unaffected from without? If there were within that character the elements of a society, we can see at once how all the emotions, all the affections, all the possibilities of change might there exist, and from there might have their sphere, both of action and reaction, extended to the world; but if we start with a unity, then a change can come only through unconditioned will. Allah can act; but nothing can affect Allah. Then the acting of Allah, being based on no considerations, can be by nothing but caprice. The God of the Hebrews was so frankly anthropomorphic that there was a kindly humor in their conception of the round world and all the creatures therein as his playthings. The God of Calvinism requires man not only to glorify him but to enjoy him forever, and at once the blessedness of the life hidden in him is brought under the covert of the wings of his sovereign will. But in the God of the formal theology of Islam, removed from all kindly influences of love, sympathy, interest, we have an iron force, unaffected, unchangeable, which has not even the one safeguard which goes with the forces of nature, that they are calculable and foretellable. He, rather, has in him an element which makes him incalculable; no one can reckon on him, no one — permit me the metaphor — can tell how he will curve the ball. That is his will.

But notice that I speak here of the God of the formal theology of Islam, the idea of God which logically results from the premise of his unity. Muslims, of course, on their way through the world, think of him so only when they think of him formally. At other times they pray to him, entreat him, and know that he hears, loves, considers them. But when they begin to speak theologically, that is what they are driven to say.

Let me now take up these qualities in order. Of course, there are many different arrangements of them, and some slight variation as to them. But the order and statement of them which I now use are derived from one of the regular text-books of the Azhar University of Cairo, and would be admitted at once throughout Sunnite Islam as a fairly representative presentation.*

*It is the *Kifāyat al-Awāwām* by Muhammad al-Fudālī. I have translated it in full in Appendix I to my *Development of Muslim Theology*. Perhaps I may refer also to my article *Allah* in the Leyden *Encyclopedia of Islam*.

The first quality is Existence, which is to be regarded either as an uncaused state in his essence or as the very self of his essence. Into the proof of his existence I do not here go.

Second is his Priority to everything else; that is that he, and he only, is eternal *a parte ante*.

Third is Continuance. He will never cease to be.

Fourth is his Difference from all created things. This is one of the most fundamental and characteristic points in Muslim theology. No terms applicable to a created being may be applied to him, or if they are — as so often in the Qur'an — it must be clearly understood that their meaning as applied to created things is no clue to their meaning when applied to Allah. Therefore we may use the terms that he has used of himself in the Qur'an but always with this understanding; and we must not use any other terms than these. Thus one extreme theologian even said that we could call Allah, *al-Wahhāb*, the Bounteous Giver, because he had so called himself in the Qur'an (iii, 6; xxxviii, 8, 34); but we must not speak of him as *al-Wāhib*, the Giver, as that term is not so used. So, in general, from the anthropomorphic terms in the Qur'an, we must not draw any conclusions as to Allah's nature. He may be called "Most Merciful" there, but that does not mean that he has a quality, Mercy, corresponding to anything in man. If he could be so described — that is, in similar terms with man — then he, too, would be a created being.

Fifth is Aseity, or Self-subsistence. Allah has no need of a subject in which to exist, or of a bringer into existence and a specifier of his existence.

Sixth is Unity. That means unity in essence and qualities and acts, both internal and external. His essence is not a compound, nor is there in existence or possibility any other essence resembling his. He has only one quality of each kind, nor has any other being a quality like his. He alone possesses an act; no other being possesses any act at all. You will observe that we must not say, as analogy might suggest, that no other being possesses an act like that of Allah. Allah creates us and he creates all that we do, immediately, directly, without secondary causes. The unity of Allah, therefore, is a basis for his essential difference from all other beings, and also for his being absolutely the only

real agent in existence. Second causes, the idea of nature, the existence of a power to do this or that created in things, man's having by Allah's will any real part in an action — all these are denied.

Seventh is Power. Allah's Power, as described by the Muslim theologians, seems to be a dematerialization of the hand of Allah. Indeed, certain aspects of it are described as a grasping. It has two kinds of connection with things — both entities and non-entities — one potential from all eternity and the other actual in time. Thus in the case of every individual from all eternity until the Last Day there may be said to be seven phases of this connection: (i) a connection with the individual from all eternity; (ii) a connection of grasping, or holding in the hand, before actual existence; (iii) actual connection with the individual, bringing him into existence in time; (iv) a connection of grasping, or holding in the hand, during existence; (v) actual connection, bringing the individual to non-existence; (vi) connection of grasping, or holding in the hand; (vii) actual connection, bringing into existence on the Day of Resurrection. In all this, it is tolerably plain that the desire is to show that not only Allah's decree is eternal, but that his Power in relation to every creature is also eternal, even though the creature is not, in the strict sense, in existence. He is in existence, so far as concerns the eternal, potential grasp of the Power of Allah. This, if I mistake not, might be described as a super-refinement of supra-lapsarianism. At any rate the logic is inhumanly overwhelming.

Eighth is Will. It is that by which Allah specifies which of two possible and mutually opposed things shall come into existence. It, like Allah's Power, deals with the possible only, although some held that Allah could will the impossible; for example, could require of a creature what was outside of that creature's ability. And Will has two connections, one potential and one actual, both from all eternity. This is God's eternal decree, according to Islam. Every possible thing, then, even to the vague thoughts that suddenly rise in the mind, is controlled by Allah, by his Will and his Power.

Ninth is Knowledge; with it I have already dealt.

Tenth is Life. If anyone knows, hears, sees, he must also be

living, although the converse does not hold. And the proof that knowledge, power, will and life exist in Allah is this created world. That is worked out by the analogy of a man making anything. He knows what he would do, he wills it, he does, he could not unless he had life. But in the case of Allah, knowledge, will, power are not in sequence; the idea of succession is only for our comprehension.

Eleventh and Twelfth are Hearing and Seeing. With these I have already dealt.

Thirteenth is Speech. Its basis lies in statements in the Qur'an that Allah on certain occasions spoke. In itself it is an eternal quality subsisting in the essence of Allah, not words nor sounds nor language. On one side it is a *λόγος ἐνδιάθετος* and on another it is not reason but mental speech. Apparently its origin connects directly with the Eternal Word which was with God, only that word is not hypostatized, but kept in the condition of a quality, at once the essence of Allah and not his essence. What is understood from the Qur'an equals what we would understand from that eternal quality if the veil were removed from us. Here you will notice that the analogy is very close with the Eternal Word, on one hand, and with its earthly manifestation in Jesus, on the other.

I now pass over a number of purely formal and scholastic articles, and come to the Forty-first, which is on Possibility in the case of Allah. It is open to Allah to do anything, to create good or evil, faith in one person and unbelief in another, knowledge in one and ignorance in another. Here we have the sovereign ruler of the Old Testament, robbed of his human feelings and emotions, but left with all his absoluteness of sway. Nothing is incumbent upon Allah, even to do that which is best for a creature. We see that the fact is so, for afflictions descend upon little children, who cannot have merited them. And when Allah rewards the obedient, it is a pure grace from him; and when he punishes the rebellious, it is simple justice from him. He is not advantaged by their obedience, nor injured by their rebellion. He himself is the only Advantager, the only Injurer. He leads astray whom he wills, and guides aright whom he wills. Acts of obedience and

rebellion are simply signs of his rewarding and punishing; they, like all acts of good and evil, are by his creation.

So far, the theological text-book which I have been using. The awful text, "without natural affections," is probably the nearest description of the being there put before us. Yet we can hardly escape the assurance that unto that last must an absolutely separate and absolutely unified being come.

I turn now to another tractate* for some other details. On the basis of Qur'anic texts some held that Allah could require of his creatures that which they had not the means to perform. But all held that it was open to Allah to pain and punish his creatures without sin preceding or recompense following. Were they not his own property? And no man can be said to oppress that which is his own. Nor can it be incumbent on him to requite them afterwards for their sufferings. Nothing is incumbent upon Allah; in fact, the term "incumbent" is unintelligible in his case.

But if it be said that for Allah to inflict pain without cause is vile on his part and unfitting his wisdom, it may be said, Is not the vile that which does not agree with an object? Then no action of Allah can be vile because he has no object which he desires to attain, and he need not consider the object desired by anyone else. And as for wisdom, his wisdom is to know the real nature of things and arrange their action according to his will.

You will see that the perfect purposelessness and caprice of Allah could hardly be more definitely stated.

Again, knowledge of Allah and obedience to him are incumbent on men only because he has so made them, and not because of any requirement of reason. The proof of this is most complete but somewhat startling.

If reason did require obedience to Allah, it would be either for an object or for no object. But it could not be for no object; reason does not trifle. And if it were for an object, that object would be either Allah's or the creature's. But Allah has nothing to do with objects or advantages; faith and unbelief, obedience and disobedience are nothing to him. The object must, then, be the creature's. It must, further, either be in this world or in that to come. But in this world the creature has no object in obeying

* The *Ihya* of al-Ghazzali.

Allah. That means only weariness and a subduing of the lusts without recompense here. And as for the other world, on the basis of reason how does he know that Allah will recompense obedience and not perhaps punish it? So far as reason goes obedience and disobedience are the same; the creature cannot tell what Allah requires. Nothing but the divine law can instruct him there.

That, one might almost say, is an end to the matter. Allah is so separate from his creatures, is so incomprehensible, has so little touch of kinship with them, is not their father, has not borne their flesh and known their sorrows, has not tabernacled with them, has not been revealed to them by his Word made flesh; has not been to them an indwelling Holy Ghost; is so absolutely separated from all sympathy with them by his remote, unkindred nature — verily a God afar off! — that in seeking him and obeying him there is no joy in this world, only great weariness, while in the world to come, the joys of Paradise can be obtained only by obeying the unconditioned prescripts of his will.

But you may well ask, How could such a theological scheme as this continue to exist as a religion? As a matter of fact, it did not and does not. The religion of the people of Islam is a quite different thing. This is only a dialectic *reductio ad absurdum* of one of the several contradictory aspects of the Allah of Muhammad and his Qur'an. This scheme is undoubtedly their standard theology unto this day; but it is certainly not their standard religious attitude. Yet it exercises its influence from time to time in the most curious way, and that influence is often strong and almost overwhelming. You can never tell when this absolute Allah, unconditioned and unhampered within and without, may not reassert itself.

Take as an example the idea of the love of Allah — both for him and by him. Very frequently in the Qur'an Allah is spoken of as the Merciful, the Clement, the Kind, the Forgiving, the Repenter (of the evil), the Loving. His love for men is frequently mentioned. In the traditions still more emphasis is laid upon these aspects, and in the later mystical literature, and that means practically all the devotional literature of Islam, the representation of the relation of the individual soul and Allah as that

of a lover and a beloved recurs with a wearying iteration. Devout Islam has never had any question as to the personal relation between Allah and men.

For example, one great theologian, al-Ghazzali, gives an entire book of his standard theological treatise to the doctrine of the blessed life here upon earth. He calls it "The Book of love for Allah and of the longing for him and of friendly intercourse with him and good pleasure in him." Imagine anything of the kind with the being that I have described! In it he enters upon this personal intercourse at great length, demonstrates its intellectual possibility and the fact of its existence. But what, he is compelled to ask, is meant by the love of Allah for his creatures? He is, you see, a conscientious, systematic theologian and cannot be content with evident facts; he must show how they fit the theological scheme. Let me quote the abstract of his answer which I have already given in my article on Blessedness in *Hastings' Dictionary of Religion and Ethics*. "That Allah does love his creatures is plain from diverse passages in the Qur'an (*e. g.*, iii, 160, 222; v. 21, 59; lxi. 4) and from many traditions. 'Love' is a word applied first to human relationships and secondly to Allah. But when words are so transferred the meaning is always changed. They can never mean the same thing in man and Allah. In man love is an inclination of the soul to something that suits it, that is lacking in it, and from the gaining of which it expects profit and pleasure. All that is impossible in Allah, the Perfect, the Unchanging, who can contemplate nothing but Himself and His own acts, as there is nothing else in existence. Love, then, in Allah means (1) the removal of the veil from the heart of the creature that he may see Allah; (2) the giving of power to the creature to draw near to Allah; and (3) Allah's willing this from all eternity. For Allah's love of a creature is from eternity, inasmuch as it is related to his eternal will, which requires that the creature in question should be given the power to follow the path that brings him near to Allah. But his love, in time, is in relation to the action which draws away the veil. So there is no change in Allah, nor drawing near by Allah, nor supplying a lack in Allah. These terms apply only to the creature. And the signs of Allah's love are the trials which come upon creatures. If anyone loves

Allah and is sorely tried, he may know that Allah loves him, and is drawing him near through these trials.”

In spite of the final thought of an education of mankind through their trials, you will observe that we have here the same untouchable, unaffected deity. It is an abstract idea of absoluteness with which we are dealing, and not the Father who had loved the Son from all eternity, and whose love the Son manifested to the world.

Again, al-Ghazzali gives another Book* in the same treatise to developing the hidden nature of the heart of man, that mysterious organ by which he can see and know Allah. Remember that it is al-Ghazzali's peculiar merit that he was the first systematic theologian in Islam to find the final basis of all religious science in the personal experience of the individual believer. Dialectic he would use only as a defense and especially as a weapon against intellectualism. So here he puts before us in patient, long detail, the discipline of the traveler on his way through the world to the heavenly City. We are taught the nature of man and the wondrous union and relation of his body and his mind, that his heart is restless until it rests in God, that it is created for God, yet is constantly being assailed by the whisperings of devils. Its only strength and salvation is from Allah. Then al-Ghazzali closes thus:

“He whom Allah wills to guide, he opens his breast to Islam; and he whom he wills to lead astray, he narrows his breast (Qur. vi, 125). He is the guider aright and the leader astray; he does what he wills, and decides what he wishes; there is no opposer of his decision and no repeller of his decree. He created the Garden, and created for it a people, then used them in obedience, and he created the Fire and created for it a people, then used them in rebellion. And he informed his creation of the sign of the people of the Garden and of the sign of the people of the Fire; then said, ‘The pure are in pleasure and the impure are in Jahim’ (blazing fire, *i. e.*, hell; Qur. lxxxii, 13, 14). Then he said, as has been handed down from the Prophet, ‘These are in the Garden and I care not; and these are in the Fire and I care not.’ So he is Allah

*See chapters viii - x of my *Religious Attitude and Life in Islam*, and especially pp. 300-f.

Most High, the King, the Reality; 'He is not asked concerning what he does; but they are asked' (Qur. xxi, 23)."

For such ideas as that what can we do but vary the words of Field-Marshal Canrobert on the charge of the Six Hundred at Balaclava, "It is magnificent but it is not — religion!" Although it is the utterance, careful, final, of one of the great masters of the religious instinct, of one of the keenest mystics of all time, it is not religion; it is only an illustration of the abiding dominance of a rounded, logically perfected idea.

And when the thunder of the hoofs of these warriors for the greater glory of God has echoed past, what is left? What was left for the Muslims? What is left for us? As I see it, only two possibilities. Either such a conception as the Christian Trinity, which breaks the awful impassibility of the logically unified absolute, which renders possible sympathy, affection, love, trust; which makes God knowable — that is how the Son reveals the Father to us; which makes us the Sons of God, partakers of the divine nature, and not simply the creatures of his hand; which finds within the Christian Church the Holy Ghost, the Comforter, the Lord and Giver of life; and which yet preserves God — Father, Son and Holy Ghost — as a conscious, knowing, feeling, willing individual. Either that or Pantheism, in which the many vanish in the one, and the one vanishes in the many.

Islam, wittingly and unwittingly, chose Pantheism. All thinking, religious Muslims are mystics. All, too, are Pantheists, but some do not know it. Al-Ghazzali, from the time of his conversion, labored to harmonize a religious attitude which was purely Pantheistic with a religious system of the severest Unitarianism. Later Islam has followed his norm, and walked in his path. But inasmuch as his system held in it so essential a contradiction, divergencies to one side or the other have been very numerous. Most numerous of all have been those towards conscious Pantheism in some one or other of its phases; fewer by far have given themselves to the specifically dogmatic faith. Many still continue to attempt combination after combination of these opposites.

And if we would read the lesson of history — not only the lesson which Islam brings, but that lesson reiterated again and again in the history of the Christian Church — we will find the

same result. All attempts to simplify the metaphysical basis of our faith have, under the test of time and life, failed. Deists and theists have come and gone. Ethics and natural theology have claimed their own and more, have had, for a time, their claims allowed and then have vanished. In many ways the Christian Church has moved; the guidance of the Spirit has not failed it. Its faith has seen many hypotheses, has been enfolded in many garments. But to the seeker in the great space that lies between materialism and Pantheism the presentation that still expresses most adequately the mystery behind our lives is that in the Christian Trinity, and the words that come the nearest are those of the Nicene Creed.

DUNCAN BLACK MACDONALD.

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In the Book-World

DENNEY'S JESUS AND THE GOSPEL

In this volume Dr. Denney has written one of the great books of the present time.

The object which he has placed before himself is to discuss the two essential questions which are irresistibly raised by a candid reading of the New Testament: (1) Is the Christianity represented in its writings a faith that ascribes to Jesus Christ all that is determinative of the destiny of the soul—that is to say, a faith which has Christ for its object and not a faith which has Him simply as its pattern? and (2) If this be the Christianity of the New Testament, can it justify itself by appeal to Jesus' consciousness regarding Himself? (p. 2).

That these questions are important in our day needs hardly any argument. In fact, this second question is the vital question in present day thinking. For, whatever the faith of the early Christians may have been regarding Jesus, if it was not supported by Jesus' own mind as to Himself, it matters little what it was—how it exalted Jesus, or assigned to Him the origin of Christianity, or held Him as the source of the World's redemption—it was simply the product of the religious fancy of the early disciples—their hero worship of Christ—and Jesus becomes nothing more than an Ideal personage lacking historic reality.

These questions the author proceeds to investigate. He confesses frankly that he is not indifferent to the results of his study, and this confession strengthens one's confidence in his work, for no one can be indifferent to these results to whom the investigation is vital. To profess, as Schmiedel does, an indifference as to whether one's faith is that of the Early Church or whether the facts regarding Jesus' own life and thought justified the Church's faith—in fact, whether the Jesus of one's faith ever existed—is simply to disqualify oneself as a competent investigator of the problem.

In dealing with these questions, the first one is approached from the point of the varied personalities behind the New Testament writings. With a clearness of exegetic vision that compels

Jesus and the Gospel, by James Denney, D.D., pp. ix, 368. New York, A. C. Armstrong & Son, 1909, \$2.00 net.

attention there is presented the thought of Apostle and Evangelist and Preacher and Prophet as it discloses their individual experience of Jesus Christ, and we are shown that, in spite of all differences in the men themselves and all variety in the character of their writings, they unite in assigning Him a divine position which determines everything in the relations of God and man.

The effect of the answer to this first question upon the discussion of the second is immediate — in fact, we do not feel that the author has given it all the significance it deserves. For, if this be the common estimate of Jesus on the part of these New Testament writers, then one cannot but ask: "How was it possible that, in spite of all their differences of personality and varieties of writing, there came such a unity of conviction on this one point?" That it was mere accident is obviously unthinkable; it is equally beyond thought that it was a deliberate literary agreement, or the result of a formal doctrinal position. Such an understanding among the writers, or such a formulation of their ideas extending from the first utterances of the early disciples to the close of the Apostolic Age, is not within the range of possible things.

In other words, the second question is settled by the answer to the first; for the simple fact of such a unity of conviction on the part of these so greatly differing writers makes almost irresistible the inference that they could have had no other source for their conviction regarding Jesus, save Jesus' conviction regarding Himself.

In approaching this second question, the author considers in a preliminary way the apostolic assertion of Jesus' resurrection. It is obvious that this question must be faced frankly and fully before any further discussion is entered upon; for if this resurrection did not take place, then the historic basis of the Apostolic faith falls to the ground. Their faith was in a resurrected Jesus; they never preached Jesus except as risen. If, therefore, Jesus never rose, their faith was factless, and there is really no need seriously to consider it. As evidence for the Resurrection of Jesus the author gives first place, not to the historical narratives of the Evangelists — which, in fact, he believes to be the least important evidence of all — but to the existence of the Christian Church itself, a phenomenon which he holds inexplicable except on the assumption that Jesus' Resurrection is a fact of history (pp. 100-102).

The Church could not have come into being through a purely self-suggested Easter faith. If one doubts this statement, he has only to examine in detail the personal testimony of Paul — the oldest witness — as, in fact, the testimony of the early

disciples generally, and he will find that the significance of their assertion of the Resurrection of Jesus is that it was preached to the world as the ground of all the hope it had in the salvation offered it by God. They did not hold it as a metaphysical tenet, not even as a mere historical fact, but as an event in the life of Jesus and in their own experience which divinely justified the hope of eternal life, and from the beginning its moral effect upon character and life was immediate. It was the fire that set aflame the disciple band itself and by their preaching burned its way through the sin of the world.

With this preliminary consideration of the Resurrection, the author comes to his second question — which he terms the “Self Revelation of Jesus.”

This, however, is prefaced by a critical discussion of his Synoptic sources — not in detail, but as the vital point of what may be scientifically considered the primary historical material which they contain — with the result that he finds, with the recognized scholarship of today, that this material is furnished by the Gospel of Mark and the Teaching Source (Q) common to Matthew and Luke. Incidentally, he pays his respects to those mental attitudes towards the Gospels which eliminate from them the Jesus of the Christian faith — the attitude which presupposes such a Jesus to be unthinkable, and those two curiously contrasted attitudes: the one of which accepts the Jesus of faith without bothering about whether He is historically provable (the pious attitude of ignorance that does not want to know the Bible, but only to believe it); the other of which accepts the Jesus of history only in so far as He can be proven to be an impossibility of faith (the agnostic attitude of ignorance that wants to know the Bible only as it cannot believe it).

This brings the author to his detailed study of Jesus' revelation of Himself. This covers almost one-half of the book and discloses a sanity of exegetical judgment that moves the discussion along its way with a power of conviction that otherwise would be largely lacking. This judgment is not affected by the fact that at some individual points one is disposed to question the interpretation of the passages, *e. g.*, the acceptance of the Markan record of the contents of the Baptist's preaching (p. 179), or the understanding of the individual Temptations (p. 188). The impression is a general one and wholly independent of specific points of personal opinion. The author presents to us the Jesus of this primary Gospel material, and we find it difficult to understand how an unprejudiced reader of these pages can believe that He thought of Himself as anyone different from what the early disciples believed Him to be — as one who was

not simply another of ourselves, even though better than ourselves, but who was essentially different from ourselves and because of this difference determines the destiny of man in all his relations to God (pp. 201, 213, 235, 275, etc.).

It is doubtless in that portion of his book which the author designates the "Conclusion" that most readers will find cause for hesitation in following him. On the basis of his historical findings as to the faith of the Early Church regarding Christ and as to the consciousness of Christ regarding Himself, the author claims that in the conditions imposed upon the membership and the ministry of the Church there should be a clear separation between the things which constitute essential Christian faith and those which belong to the developments from them or the corollaries to them. The former are the product of the soul's primary experience of Christ and represent that spiritual attitude toward Him which He Himself claimed and the first disciples recognized as fundamental; the latter are the reasonings from or along with this primary attitude toward Him and represent that intellectual and experiential freedom of Christian life, which we see in the Early Church itself, and which belongs as right to every individual Christian life. As expressing this distinction, the author suggests as the only statement which should be required of Christian faith, "I believe in God through Jesus Christ His Only Son, our Lord and Saviour."

For the writer's part, he cannot see how this is anything but the logical result of the presentation which the author has made in the argument of his book. He has given there the essential unity of faith amid the wide differences of thought which obtained in the Apostolic Church, and it was on the common position of their faith, not on its divergences, that they placed their recognition of essential Christian brotherhood. It is not supposable that the ages which have intervened since then, however fruitful they may have been in a better understanding of the Person of Christ and the character of His work for the world, have discovered other conditions of fellowship with those who are His disciples, much less of personal union with Him. "Quadri-laterals" and Papal summons to return to the true Church have no standing beside this expression of the Gospel and Apostolic unity of faith.

At the same time, it must be remembered that as the author admits (pp. 351, 357f), even this statement of a "uniting confession of faith" presupposes, if not an acknowledgment of a reconciliation between man and God as accomplished in the death of Christ, at least an acknowledgment of the supernatural as evidenced in Christ's person and in the fact of His resurrection,

and the query is immediately raised how far this confession can be made, not so much by those who see in Calvary nothing but the climax of a righteous life in its struggle against the overwhelming odds of Jewish national pride, but by those who see nothing supernatural in Christianity at all—to whom Christ is simply one of ourselves, though the best of us, and His death devoid of any supernatural sequence in a physical resurrection. In view of the modern tendency to unite the Unitarian and Trinitarian communions on the basis of an idealized Christianity, even this essential confession, presupposing what it does, must prove too dogmatic and the issue will have to be drawn between a Christianity of the New Testament or no Christianity at all. To have this issue drawn and drawn as it is so calmly and with such challenge in this remarkable book, the writer is perfectly content.

M. W. JACOBUS.

The third volume of Prof. Charles Foster Kent's Historical Bible has just appeared, and is entitled *Kings and Prophets of Israel and Judah*. In accordance with the general plan of this useful work, the most important passages of the books of Kings and of the Prophets from the division of the kingdom to the Babylonian Exile are arranged in chronological order, and are provided with brief introductions designating their age and describing the historical situation in the ancient Orient in the period of which they speak. This is an abbreviated form of the work known as "The Student's Old Testament," and is designed for the use of schools and colleges. In the arrangement of material, the author follows the commonly accepted views of modern criticism, and avoids the extreme positions of the more radical school. His work may be taken as fairly representative of the average critical position of the day. The general standpoint is that of the school founded by Wellhausen. Deuteronomy, for instance, is introduced at the beginning of Jeremiah's ministry, and it is taken for granted that the priestly legislation was unknown until after the Exile. This little volume may be cordially commended as an admirable handbook for beginners in the study of biblical history. (Scribner, pp. 323. \$1.00 net.)

L. B. P.

Many commentaries have been written on the Book of Isaiah, but there is still room for a new work which shall avoid the defects of its predecessors. Such a work is given us in the *Book of Isaiah* by G. H. Box, M. A., with a prefatory note by Prof. S. R. Driver. The aim of this work is to give a new translation, based upon a critically revised text, and independent both of the Authorized and the Revised Version, in which as far as possible the rhythmical form of the original is reproduced. The book as a whole and the separate prophecies are divided into sections with brief introductions explaining the scope of each oracle and giving the historical occasion which called it forth. Numerous

foot-notes explain the textual emendations, and give such comments as are necessary for the understanding of the translation. The author's position is the modern critical one, but he does not follow the extreme positions of Cheyne, Volz, and others, who bring down the Messianic prophecies and many other sections of the first half of Isaiah to a date long after the exile. The general position of the author is similar to that of Duhm, Marti and Driver. Chapters 40-55 are assigned to the period of the exile, and chapters 56-66 of a time shortly before the appearance of Nehemiah. The historical, critical introductions are admirably written, and in almost all cases will commend themselves to the judgment of the reader. The translation shows thorough knowledge of the Hebrew, and is probably the best version that has yet appeared in English. Such a critical version as this is the finest sort of a commentary, and, possessing it, we do not miss the elaborated discussions which fill the pages of other authors. On the whole, this is probably the most useful modern commentary on Isaiah that can be put into the hands of a student. (Macmillan, pp. 365. \$2.25 net.)

L. B. P.

Dr. E. W. G. Masterman, surgeon of the Hospital of the London Jews Society in Jerusalem, has spent many years in Palestine, and is thoroughly familiar with its language and its life. The earlier years of his service were spent at Safed in Central Galilee, and during that period he had large opportunity to familiarize himself with the topography and the history of that region. On numerous subsequent tours through the country he has refreshed his memory and reinvestigated obscure points. The results of all this study he has gathered up in a series of articles in the *Biblical World* which have just been republished in a small volume entitled *Studies in Galilee*, with a preface by Prof. George Adam Smith. The first chapter is devoted to the physical features, boundaries, and chief towns of lower and upper Galilee, the upper Jordan valley and the lakes; the second to the inland fisheries of Galilee; the third to Gennesaret; the fourth to Capernaum; the fifth to Chorazin and Bethsaida; the sixth to the ancient synagogues that have recently been excavated by the German Expedition; and the seventh to Galilee in the time of Christ. New light is thrown upon the disputed site of Capernaum, which is identified with Tell Hum. The volume as a whole is the best work on the geography of Galilee that has yet appeared, and is a most useful introduction to the study of gospel history. The chapters on the inland fisheries and the ancient synagogues in particular are full of new illustrative material. The book is provided with copious indexes of authors and biblical passages. (University of Chicago Press, pp. 154. (\$1.00 net.)

L. B. P.

The new volume of *Cambridge Biblical Essays* should find a place in every minister's study, while thoughtful laymen may find in it much that is of far more than ordinary interest. Sixteen essays are here published, five on Old Testament subjects, one (by a Jewish scholar) deals with the aid that Rabbinic literature may render Biblical exegesis (New Testament as well as Old), the succeeding nine are on New Testament

themes, while the final one, by the editor, Dr. H. B. Swete, on "The Religious Value of the Bible," gives to the whole series a most appropriate conclusion. Simply to give the list of the essayists and their themes will perhaps suggest to the reader what a rich feast is spread before him in this volume. In the first essay, by Prof. A. A. Bevan, on "Historical Methods in the Old Testament," a comparison is instituted between the Old Testament historical material and that of the earlier historians in Mohammedan literature. Dr. C. H. W. Johns writes of the "Influence of Babylonian Mythology upon the Old Testament." There is no "pan-Babylonism" here, but certain facts are presented and suggestions made which every reader of the Old Testament may consider with profit. "The Present State of Old Testament Research" is discussed by Stanley A. Cook, who shows that while "far the greater number" of Old Testament scholars "adhere to the Wellhausen literary theory in all its essential features," there are many varieties of opinion regarding the actual course of Israel's religious development. The method that will successfully harmonize all the available evidence has not yet been found. The "present complex stage" of Old Testament criticism "is a transitory one." The fourth essay, by Prof. R. H. Kennett, on "The History of the Jewish Church from Nebuchadnezzar to Alexander the Great" is the only essay in the volume in which the essayist's own theory (as differing very materially from that held by the majority of scholars) is given so large a place as to make the essay a disappointment. Dr. Kennett's views that J and E were combined in Palestine, shortly after the fall of Jerusalem, representing an amalgamation of Southern Samaria and Judah for religious purposes, and that Deuteronomy originated later in the same circles, and other views of the same nature may be true. But if they are, the larger part of what has been written by the leading Old Testament scholars during recent years goes for nothing, it is all mistaken. Prof. Kennett's essay, as it stands, does not represent the generally accepted view, nor is it likely that it will win many over to his own view. Prof. Kennett has a short and easy way of dealing with evidence, and a remarkable facility in making startling combinations, but as one follows him, he somehow has an uncomfortable feeling that he is traveling on very thin ice. The essay by Dr. W. E. Barnes on "The Interpretation of the Psalms" is rich in suggestion as to the essentially religious character of the Psalms and shows convincingly how, with the great majority of the Psalms (even Psalms 2, 45 and 110), no particular historical situation is ascertainable and consequently exegesis must concern itself with the religious rather than the historical element of the Psalter. In the sixth essay Mr. Israel Abrahams makes a forcible plea for Rabbinical literature as an aid to Biblical exegesis. For the interpretation of Jesus' words the writings of the Jewish scholars have much that is of value. We commend this essay to every New Testament student, both for what it says and for the admirable spirit in which it says it.

The essays devoted to New Testament subjects are especially timely. We are always ready to listen to Prof. Burkitt, and when he writes on "The Eschatological Idea of the Gospel," he has something to say to

which all may well give heed. Perhaps he has overstated his case in making the eschatological element so central in Jesus' teaching, but at any rate in so doing he has certainly brought us close to something that was fundamental in the Gospel of Jesus. Though our Lord's use of the Old Testament is an old topic, in the hands of Dr. A. H. McNeile it takes on a new interest. The special feature here is the view that a certain unity of thought prevails in Jesus' use of the Old Testament, the unifying idea being that of the Kingdom of Heaven. Two essays on the Fourth Gospel find a place in the volume, one on "Its Theology," by Prof. W. R. Inge, the other on "Its Historical Value," by A. E. Brooke. In both we mark a willingness to adopt a liberal attitude toward questions of authorship and literal accuracy. Still, the effort in both essays is to arrive at positive—not negative—results. Prof. Inge's admissions regarding the presence of "Alexandrian" influence in the Gospel are significant but are more than counterbalanced by his exposition of the permanent value of this Gospel as a profound interpretation of the significance of "the divine-human" personality which is its subject. One of the longest, and possibly the best, essay is that on "Jesus and Paul," by Prof. C. A. A. Scott. It is well worthy to be placed alongside of the two important German discussions of the same theme by Kaftan and Jülicher and suffers not a whit in the comparison. We count it a privilege to have read this essay. It will surely take rank as among the most important contributions to the study of this very important theme and the conclusion, that "the harmonies outweigh the divergences. They have to do with primary truths, and point to a real experience [on Paul's part] of spiritual illumination" is reached by an argument, the force of which is practically overwhelming. Dr. Percy Gardner discusses the "Speeches of Paul in Acts" with his accustomed care and acumen and comes to a very favorable conclusion as to the general accuracy of Luke's report. "The Present State of the Synoptic Problem" is adequately set forth by Mr. H. L. Jackson. As might be expected, the essay by Prof. James H. Moulton on "New Testament Greek in the Light of Modern Discovery" does not contain a dull sentence. If anyone is unaware of what has been found out during the past fifteen years regarding the kind of Greek in which the New Testament was written, let him read this essay; and if anyone is still ignorant of the fact that "Biblical Greek" is no more, again we say, he ought to read this essay. "The Present State of New Testament Textual Criticism" is the theme discussed by Mr. A. V. Valentine-Richards, and from it one gains a very clear idea of what now belongs to the problem, and the masterly work of Westcott and Hort. The present problem is really that of the "Western" text, and its solution does not appear to be near at hand. The closing essay, by Dr. Swete, reads like a benediction and states the case for "The Religious Value of the Bible" as only Dr. Swete can. "Biblical studies carry men to the threshold of the sanctuary, but he who would enter and explore it needs other guides,—prayer, faith, the mind of Christ" and to this we gladly say, Amen. (Macmillan, pp. xi, 556. \$3.75 net.)

E. E. N.

The period *Between the Testaments* has received a brief treatment from the pen of Dr. C. M. Grant of Dundee. The opening statement of the

Introduction: "The blank leaf between the Old and the New Testaments represents, in round numbers, a period of 400 years" is, unfortunately, a most inaccurate statement, altogether at variance with the general conclusions of modern scholarship as to the dates of the latest of the O. T. writings. Similarly, the statement (p. 15) "It is probable that the 'Great Synagogue' was the Sanhedrin *in germ*. It was composed of seventy members . . . appointed by Ezra as an advisory court," is one for which no modern scholar would care to be responsible. These two quotations certainly reveal a degree of ignorance, or carelessness, or indifference regarding the best modern opinion on this important period (the later Persian and early Greek) that seems inexcusable. Fortunately, the greater part of the book, which deals with the period from 175 B. C. to the birth of Christ, is generally free from serious mistakes, and shows more careful use of his sources by the author. The book is intended, apparently, for readers who know nothing of the Maccabæan struggle and its far-reaching consequences. To such it presents a lively, interesting narrative. The latter part of the book (pp. 109-146) contains a brief and, on the whole, rather unsatisfactory account of the extra-canonical Jewish literature, *i. e.* the Apocrypha and Apocalyptic writings, of the period 200 B. C.-100 A. D. (Revell, pp. 146. 75c. net.)

E. E. N.

After three volumes of general introduction to the whole Bible, Campbell Morgan has now issued three volumes upon as many several books, *viz.*: Job, Gospel of John and Romans, in his ambitious projected series of thirty volumes of *The Analyzed Bible*. This volume upon Romans illustrates his method, in being a bare outline of the logical structure of the epistle. No attempt is made at minute exposition. None the less are expository results in evidence throughout the book. But they are set down without debate, mostly without mention of other meanings and views. Nor is Paul defended or assailed, as a rule. Resultant problems are seldom so much as mentioned. From all these characteristics of the work it follows that its utility is very limited. But within its narrow line its course of thought is direct and clear. However, as is so often the case, the value of the work is not so much in the published book as in the work by which it was produced. (Revell, pp. 220. \$1.00.)

C. S. B.

It will be generally conceded that among the problems with which the criticism of the Synoptic Gospels is concerned few are of greater importance than the determination of the real character of Jesus' teaching regarding the future. The Messianic consciousness of Jesus is today the subject around which the critical debate centers and in the determination of the problem here involved Jesus' teaching as to the future, if it can be actually ascertained, will probably be found to be decisive. Every serious effort to assist the student of the Gospels in the attempt to tread his way surely through the intricacies of the Synoptic material that deals with this subject is to be welcomed.

As such an effort the recent work by Prof. H. B. Sharman of the University of Chicago on *The Teaching of Jesus about the Future* deserves

serious consideration. This exhaustive study cannot be reviewed adequately in this brief notice. Only a few hints as to its general character will be attempted. First of all must be noted the general view of the Synoptic Problem adopted by the author as the critical basis of his investigation. It is that of his colleague, Prof. E. D. Burton, which was set forth in 1904 in a monograph entitled: "Some Principles of Literary Criticism and Their Application to the Synoptic Problem." For some reason this important study seems not to have attracted the attention, or received the consideration it deserves. Prof. Burton's study led him to the conclusion that our Synoptic Gospels rest on four main documents, namely: (1) Our Mark, or a document in large part identical with it, which was used as a source by the writers of our First and Third Gospels. (2) A Galilean document now found substantially in Lk., 3: 7-15, 17, 18; 4: 26-13 (14, 15), 16-30; 5: 1-11; 6: 20-49; 7: 1-8: 3, and used by the writer of the First Gospel as well as by Luke. (3) A Perean document, a survival of which is found in Lk., 9: 51-18: 14 and 19: 1-28, also used by Luke and the writer of Matthew, but not in the same way. (4) A document, largely made up of discourses of Jesus, used only by the writer of Matthew. This document is probably the Logia of Matthew spoken of by Papias. In addition to these main sources the authors of our First and Third Gospels used additional minor sources. Prof. Sharman states that his own studies have convinced him that Prof. Burton has solved the Synoptic Problem, in so far as these main features of it are concerned. As this solution is made the basis of the special investigation by Prof. Sharman himself, the value of the conclusions reached by our author depends largely on the value of Prof. Burton's solution. This is not the place to criticise the latter. Suffice it to say that at present it does not appear to have been generally accepted. Prof. Allen, indeed, the author of the volume on Matthew in the "International Critical Commentary," acknowledges (p. lvi) his indebtedness to Prof. Burton's work, but appears not to have adopted his solution. In Germany also, students of the Synoptic problem do not seem to consider that Prof. Burton has proved his case. Nevertheless, all this may signify only that as yet Prof. Burton's work has not been thoroughly tested.

To return to Prof. Sharman. In the first main division of his work he seeks to ascertain how each of the two Gospels which is based on sources that can now be ascertained, *i. e.* Matthew and Luke, made use of their sources, mainly how, and to what extent, they modified the material taken from their sources. As a result he finds a tendency to modify along the lines of current eschatological theories, and also to alter statements in the light of known historical events which took place between the days of Jesus and the date of the composition of the Gospels. Prof. Sharman finds these tendencies to modification operative not only in the use of their sources by the authors of our First and Third Gospels; but in the composition or transmission of the sources themselves, even in Mark. The eschatological tendency was of influence in the composition of the Gospel of Matthew more than in the case of Luke. These results are reached only after a most exhaustive comparison of document with document, sentence by sentence, section by section. However one

may differ with the author's conclusions, he must admire the thoroughness of his method.

On the basis of such results as to the general character of the Gospel material Prof. Sharman proceeds to deal directly with those portions of it that contain Jesus' teaching regarding the future. This is comprised mainly in His final discourse (Mk. 13) and the material that is closely related to it, though quite widely scattered throughout the Synoptics. At the close of the study of this discourse the author ventures to reconstruct it. The discourse, so reconstructed, is subdivided into twelve sections of which one to four are from Mark, five to seven mainly from the Perea document, eight and nine from Mark, ten from the Matthew Logia collection, eleven from Mark and the Perea document, and twelve from the Matthew Logia. The bare statement of these points is sufficient to show how widely Prof. Sharman's results differ from those commonly accepted in the circles of N. T. scholarship.

In addition to the closely connected cycle of ideas treated of in the great discourse, Jesus is represented in the Gospels as teaching on many other topics belonging to "the future." Prof. Sharman gives us a list of these, to each of which he devotes a careful study. They are: The Day of Judgment; Life After Death; The Kingdom of God; The Church and Its Institutions.

With many of the results of Prof. Sharman's study the writer of this notice is unable to agree. Some of these are startling enough — *e. g.* that Jesus said nothing special about His parousia, or second coming. On the other hand many are more conservative than is frequently the case in modern critical studies. But this is not the place to subject the author's results to the test of a detailed examination. Our desire has been simply to call attention to the scope and method of this very important work. We thoroughly agree with Prof. Carl Clemen (*Theol. Literaturzeitung* 4. Dec., 1909,) that notwithstanding its errors, the book "must be reckoned with in every future investigation of these questions." (University of Chicago Press, pp. 382. \$3.00.) E. E. N.

It is a great satisfaction to turn the leaves of a book dealing with Christian Scripture, in which signs of mental insight and toil intermingle freely with tokens of religious reverence and joy. And it is a further satisfaction to turn the leaves of a book dealing with the Jesus of the Gospels, in which the Gospels control the Thought. Such a book is Dr. James Stalker's *The Ethic of Jesus*. It is an intellectual digest of the first three Gospels, wrought through a mind that finds in the object of its research a person to admire and adore. With this discovery the author rests content; or rather, before this sovereign presence he owns himself subdued. The sole and simple ambition and aim of the book is, not to dethrone, but to unveil the manifest Lord of the moral realm. Hereby the author of the book holds the title of his book in honest respect.

In consequence the book is almost without example for combined simplicity and power. It handles only three themes: Good, Virtue, Duty — a scheme with manifest defects, but also with manifest value. For though these terms seem sufficiently scholastic and dry, the more's the pity, they

are quickened throughout these pages with refreshing dew. Once fully evangelized, these noble words yield ample room for a vital fellowship of God and Christ and all sorts and conditions of men. But the Gospel charm and the childlike simplicity hereby induced are all too likely to bring down upon the book the curse and scorn of the prudent and wise. And this would be nothing new. And it need not be resented. For in the moral realm this book surveys, the high priest, if he does receive the Messianic boon, will have to bow to fellowship with publicans.

All the more is it a major defect of this book that, in a volume essaying to expound the ethic of Jesus, an exhibition in closest precision of his method of grace should be left out. (Armstrong, x, 403. \$1.75.) C. S. B.

In *Sixty Years with the Bible*, Professor William Newton Clarke has given us a very interesting and readable record of his experience. Born in 1842, he opens his account with his use and view of the Bible in his early boyhood days in a minister's home in 1850, and traverses his life by decades to the present day. The story, though doubtless closely duplicated in hundreds of other lives, is doubtless worth the telling. The leading features on one side are the Judaistic bondage of his mother, inherited and borne long years by himself; the fact of differing values in different parts of the Bible; the conflict of authority and fact; the theory of verbal inspiration; bondage to "orthodoxy", the Millerite folly; the duty and the implications of "interpreting" the Bible; the completeness of the Bible; the "two doctrines" in the Bible about Christ's parousia; treating the atonement "morally"; distinguishing Biblical principles from Biblical statements; Paul's teaching about women; the higher criticism; the proof text method in theology; the imprecatory Psalms. These are all given as vital problems in his experience, problems which he thinks to be still troubling many souls.

On the other side, and by way of solution, he rehearses with manifest satisfaction and zest, conceiving his words to convey a widely needed message for today, the story of his emergence into new views and a new life. He has learned that by dating the Levitical ceremonials after the prophets, pharisaic legalism is shown not to have been the original Hebrew view of the religious life; that the "meaning" of the Bible is the Bible; that creeds are not superior to the Bible; that authority cannot overbear facts; that the Bible is a "translated" book; that the Bible is a "historical" book; that the two Biblical "doctrines" of Christ's second coming are "irreconcilable"; that the teachings of Paul, John and Hebrews upon the atonement cannot be combined; that the epistles of John are not God's "last words"; that women may properly challenge Paul; that a "perfect" translation of the Bible is impossible; that a "perfect" interpretation of the Bible is impossible; that therefore we are not required to agree with every statement we find; that it is never possible that the beginning of theology should be its end; that therefore we are not bound to follow Paul, but rather are free to do what Paul would "wish" us to do. In brief, "in dealing with the Bible I am free to call black black as I am to call white white, and I am delivered from the too-familiar temptation to call black white for the glory of God."

Such were his former problems and bondage; and such his new-found liberty; and into this liberty he invites all timid souls.

All this moves to a few remarks. First, a word upon the seeming novelty and opportuneness of the book. On the face of it the material is apparently modern and up-to-date. But a glance at the list of problems above rehearsed disclose that they are all antique and quite commonplace.

Second, the elastic play of distinctions. For example, the contrast between the "beginning" and the "end" of theology; between the words and the "wish" of Paul; between "authority" and "facts"; between the "statements" and the "principles" of the Bible; between the "Bible" and a "translated" Bible; between the "Bible" and an "exposition" of the Bible; between the different sets of "ideas" in the Bible about the atonement and the "ethics" of the atonement; between the spirit of the imprecatory Psalms and the spirit of Christ. All of these comparisons are vague and loose.

Third, the absence everywhere of definition. Surely when distinctions, such as these just named, are made the vehicle of mature instruction upon matters so manifestly grave, there is call for nicest precision, if there is to be either clearness or consistency of thought or statement. It is of course to be assumed that Prof. Clarke's own thoughts have gained real precision. But in no instance does any precision mark his statements of the dissonances to which he continually points. For example, one craves to hear a ripe and chastened scholarship, such as seems to have prompted the penning of this book, define the word "Bible" in each side of any one of the contrasts he avers to exist; or between the "meaning" of any passage upon the atonement and the "ethics" of the atonement. Beyond this, and still calling for precision—such precision as will make the message of the volume consistent and clear—one would like to have the author define the "spirit" of the imprecatory Psalms—first of any one of them entire, then of all of them in an essential unison; for nothing less is the scope and intent of his statement; and surely the citing of single verses could hardly be approved by one who long ago abandoned "proof-text" methods. And then co-ordinately, one would like to see the author's definition of the "spirit" of Christ, so fashioned as to show similar inclusiveness. And then one would like to be told with sharp precision how they differ.

And then touching that Millerite turbulence and things akin, matters which bulk quite largely in the book. Those "two" "irreconcilable" views, which the author avers to be propounded in the Bible, are rather strangely handled by one whose professed motive in handling them is to compose other students' minds. For here is at root a radical factor in current Biblical study. The teaching and expectations of Jesus, and the expectations and teachings of the apostles touching things eschatological are very much in evidence these days. Views held here are actually shaping and inspiring our most fundamental and upturning schemes of interpretation. And in these current schemes Jesus is as much "up in the air" as ever Milleritism was. The resolution of that problem is one of the most urgent and one of the most commanding duties of our time. There are

tied up in it, as matters stand today, the two most imposing and imperious questions of current thought, the person of Christ and the kingdom of heaven, not to name other mighty matters involved in the study of the "Time of Jesus." To have this burning topic picked up and dropped as is done in this book comports but poorly with its advertised design. And yet it is typical of much that the volume contains. (Scribner, pp. 259. \$1.25.)

C. S. B.

At a time when renewed interest in the country churches is so emphatic, and when the social function of the church is so engrossing, there will be especial welcome for such a book as Dr. A. F. Beard's *Story of John Frederic Oberlin*. Those who heard President Butterfield's Carew Lectures on the Rural Problem will remember his beautiful reference to Oberlin in his last lecture, showing what a wonderful work he did in his remote and discouraging field in Alsatia one hundred years ago. His reference quickens our appetite for fuller knowledge about a man who *in* that field and *from* that field exerted an influence felt throughout the world, and gave his name to one of our leading colleges. This book of Dr. Beard's is a charming story told with sufficient fullness and yet without wearisome detail. The personality of the man; his devout self-devotement to a seemingly impossible task; his heroic sacrifice in staying in so small a corner, when large offerings were made to his ambition and service; his wide scholarship and large learning which found sufficient scope by aggrandizing his field; the tremendous revolutions effected by his wisdom and courage; these things have recently been made luminous to us in Dr. Butterfield's lectures, and are amplified in Dr. Beard's book. Oberlin illustrates a fact shown in other fields as well, that great movements often have early exemplifications on smaller scales, which come to full flower later on. We see the roots of the modern kindergarten away back in Oberlin's practical example, forty years before Pestalozzi, and seventy years before Froebel. We see intensive farming, irrigation and tree planting stimulated by this country parson long before the days of Forestry and Agricultural departments of government. We see that Ruskin was not the first social leader to take a pick and work on the roads as an example and incentive. Oberlin literally created roads in a community almost entirely without them. In the same way as educator, mill-founder, agriculturist, social stimulator, patriot, we see a man in a quiet parish touching every sphere of social life, while yet exemplifying the tenderest functions of a pastor, and keeping up a high standard of preaching. He was among the first to apprehend the significance of environment in social problems, the community conditions as affecting spiritual fruitage. In his limited sphere, he put into practice the Christian social ethics, anticipating by a century modern ideas, but proving in most adverse circumstances, that the only method of social regeneration lies in doing the thing next in our own sphere.

Though a firm Lutheran in his theology, Oberlin anticipated in his thought and spirit the finest fruit of the best modern catholicity of judgment and practice. Catholic and Jew found a place in his beautiful breadth and practical touch. Without realizing it, Oberlin, a century

ago, was in fact practically working out in his own church and community the great principles of Christian sociology. Modern industrialism and the complexity of modern corporate life were unknown to him; but in miniature he had many of our most vexing concomitants to deal with, and he solved them by a spirit and a method, which, when all is said, must be yet the touchstone of achievement even for our own church and social problems. The book is charmingly written. It is the result of firsthand data, and frequent visits to the parishes in Ban de la Roche. Dr. Beard is well known by all friends of the American Missionary Association, of which he was so long the honored Secretary. (Pilgrim Press, pp. 196. \$1.25.)

A. R. M.

Mr. Stephen M. Griswold has been for fifty-three years an usher in the Plymouth Church, Brooklyn. His experiences during that period have been of much interest. In *Sixty Years with Plymouth Church* he throws light upon the characteristics of Beecher's great congregations, and from his point of view reflects aspects of the man and his influence which will add excellent material to our knowledge of the great preacher. He speaks more briefly of the pastorates of Drs. Abbott and Hillis. We find here data upon the other personalities in the parish who have helped to establish the power and influence of Plymouth Church. Some eminent visitors to Beecher's congregation are recalled. Mr. Beecher's conduct of worship, and some other interesting things which may not be found in the more formal biographies, may be found in this book of reminiscences. (Revell, pp. 191.)

A. R. M.

No one in America has written with greater sanity upon social questions than Professor Francis G. Peabody of Harvard. His earlier books have been read with great and deepening interest. That this book should be called *The Approach to the Social Question* might seem to indicate his first, rather than his last book. But it is only as he *has* been trying to discuss these questions (plural) that he now undertakes to see the question (singular). He has been a student in previous books of several separate topics, he has written on the "Correlation of the Social Questions"; he has written of "Christ and the Social Problem," and "Christ and Christian Character." It is only through his own schooling that he now is ready to speak of the right approach. And what has been his own experience which has equipped him for the final question, such has been the process, on a large scale, through which the world of thinkers and doers past and present has moved. There has been, in this country at least, no such wide-ranging survey of different methods of approach; nor a critique so well balanced and instructive. He is trying to get at a philosophy of the social question. He must therefore first of all get at a definition of philosophy in his opening chapter which shuns the one extreme that philosophy differs from other knowledge only in its form, and the other extreme which emphasizes only its content. To him philosophy is the summing up of one's knowledge, the unification of one's thinking, the comprehension of scattered truths under a common principle or law. Philosophy is one's apprehension of the circle of truth, certain conclusions from the whole process. He who expects from this definition

Dr. Peabody's final unified answer to all his social queries, or a final program for all his efforts, will not find it in this book. But one who wishes to know how in the development of thought or in contemporary emphasis different men are approaching these topics will find here an illuminating exposition. Those who would see the half truth emphasized by different stages or different authors will find here clear and illustrative reading, together with cogent criticism. In successive chapters Dr. Peabody discusses the varied approaches and partial contributions made by the social sciences, by sociology, by ethics, ethical idealism and religion. This order suggests empirical social facts, their generalization, their ideals and their dynamic. Especially interesting are the chapters which portray the deepening of the current on social ethics from egoism and prudentialism to higher idealism; and how ethical idealism inevitably has to join forces with religion whatever the attitude towards the school of philosophy or the church institution. It would surpass the limits of a review to take issue on minor points, or to adequately interpret the full scope of the discussion. Few books have appeared showing a wider range of reading, a better perspective of interpretation of various contributing forces, or a more optimistic philosophy of the whole process. (Macmillan, pp. 210. \$1.25.)

A. R. M.

It is as significant, not of a change in a Seminary's curriculum, but of a deepening and broadening in the scope of one department, that we welcome this volume from Yale: *The Christian Ministry and the Social Order*. These are lectures not originally for the general public, but for specific classes with the informal questions of the student body which followed them. It would have been interesting if a digest of the questions and answers could have been included as they were in Beecher's "Yale Lectures on Preaching." Any thoughts suggested by such a book lie not in an estimate of the several lectures on a wide range of topics, but in the tone of the whole, and in the significance of such addresses to a body of young ministers. We are struck by the perfect freedom given the speakers; by the emphasis which nearly every speaker gives to the ordinary ministry of the pulpit and parish as vital to any wider social vocation; by valuable specific advice in carrying out in his field the impulses of the lectures, (notably Messrs. Macfarland and Robinson); by the absence of stock and stale criticisms of Seminary and church; by the underlying passion of the speakers which is yet well balanced by thought of permanent and old functions which the minister must not neglect; by the wealth of information succinctly stated (notably by Messrs. Cutten and Lynch); by the actual experience of a pastor made available for students (by Messrs. Macfarland and Davis). For one of the finest and more lucid examples of thought arrangement we have seen in recent years, we would call especial attention to the address of Secretary Anson Phelps Stokes on "The Essentials of a Ministry to Men." It would have added greatly to the scope and balance of this book if another address giving another point of view on the Trade Union topic could have been included in this volume and have been presented as clearly and frankly as Mr. Sterling in two addresses gave his convictions. We have read the book with deepest interest, and

congratulate the Seminary upon bringing its students in this way into touch with the practical problems of the ministry. (Yale University Press, pp. 303.)

A. R. M.

Dr. Dale's successor in Birmingham is becoming known to us by his published books, and occasional articles in religious papers. He is effecting his influence through powers strikingly different from those of his predecessor. Dr. Jowett though less notably a leader in English non-conformity on its political side; less notable in the field of doctrinal discussion, has yet a power of his own no less distinct. He has painstaking scholarship, deep insight, a fineness of spirit, a mystical element, a large-hearted cheer and hope, and a devotional touch, that give him a certain intimate reach into the hearts and minds of his readers. The present volume entitled "*The High Calling*," is the most notable volume we have seen of a certain type of exposition. It consists of meditations on the Epistle to the Philippians. It is cursory exposition. That is, it simply takes a passage, gives it a title, and proceeds to take up the passage as it stands, and in the order of Paul's thought, with running comment. The book is not a commentary, as the author selects his paragraphs. He does what Maclaren and some Scotch preachers are doing. They are all strictly textual, and remind us of Matthew Henry in this regard:—but it is a Matthew Henry freed from the mere commentary habit, and larger and broader in their range of topic and illustration. But nothing illustrates better the difference between English and American sermons than such a volume as this. I know of no volume of American sermons that is like it. Few American preachers either can or will preach with so close adherence to the letter and order of New Testament thought. American preaching is more objective, topical, wide-ranging, often at the expense of exegetical insight, experiential depth, and devotional tone. This volume has the limitation and value of this method. The sermons suffer somewhat in unity, as all current comment upon a passage does. Maclaren though equally textual is much freer in his arrangement of textual material for unified topical effect. The sub-title of the book, however, calls these pages meditations rather than sermons. In this category they should be compared with Matheson's devotional books. In this comparison the exegesis is far more scholarly, although lacking somewhat Matheson's inimitable freshness and range of illustrations. (Revell, pp. 252. \$1.00.)

A. R. M.

Rev. John Edgar Park, ventures to call his volume upon *The Wonder of His Gracious Words*, an exposition of the "Sermon on the Mount." In these days such a claim cannot lightly be made; and in this case it is but poorly justified. Still it is a wholesome series of homilies, furnished very generously with excellent quotations from varied literature. As a sample of work from an active pastor it is greatly encouraging, and good for example and stimulus to all the pastoral guild. (Pilgrim Press, pp. vii, 201. \$1.00.)

C. S. R.

Talks on High Themes for Young Christians, by Dr. Chas. E. Jefferson of the Broadway Tabernacle, is an earnest, practical appeal, aimed straight

at the conscience, and designed to fix a deep impression while life is young. It voices pros and cons, forcing a close issue upon matters like joining the church, habits, work, help, citizenship, reading. Well worth the labor and cost of the book is the call to prepare to teach in the Sunday-school. Would that all pastors and all young Christians could read it. (Pilgrim Press, pp. ix, 162. 75 cts.)

C. S. B.

The Faculty of the Meadville Theological School have put together sixteen of their chapel addresses into a volume entitled *Religion and Life*. A prefatory note describes the authors as "men who are exempt from every dogmatic constraint imposed by institutions and are accustomed to shape and to utter their convictions in the atmosphere of a chartered freedom." The place where they work is called a "school of devout study." The motive of this publication is defined as "the practical desire to apply the religion of free inquirers to the hearts and lives of men." Freedom, devoutness, friendly service — these are the advertised marks of the book.

This is so enkindling an introduction that one must hasten to read all that follows, especially if, as this foreword forebodes, the religious devoutness of him who reads has been stifled hitherto for want of a breath of the freedom in which these authors thrive.

Naturally, with such variety of authors (there are thirteen) and with such a variety of themes, and all being notably free, one may not be surprised if their teachings do not always fully agree. Nevertheless, the very breath of life must be rustling in these leaves, as they define Virtue, Religion, God, the Prophet, Salvation, Atonement, Retribution. Still, what may be meant by "the romance of God's invisible humanity"; and by the announcement that "human temptations, trials, sins, are but signs of a passionate life eternally present, yet everlastingly mastered in the Divine Being, the invisible Father-spirit of men," is by no means easy to see, however free and friendly and devout its author may be. Nor is it clear why an address on Sonship and Servility based on Romans VI, should omit and leave absolutely unmentioned a solid half of the chapter. Still it is worth reading the book all through to see what quantities of teaching held by men who are "under dogmatic constraint" are averred by these "free inquirers" to be true. (Sherman, French & Co., pp. 274. \$1.10.)

C. S. B.

The Boy and the Church by Eugene C. Foster is a book which ought to be of real help to those working for and with boys. Most books upon the boy today deal with him psychologically, or have to do with the destitute and delinquent, or the boy of the streets. Meanwhile we have within our responsible reach the actual boy of the Sunday-school, the boy in our own homes, and the boy who either advances to become the responsible man in church and state, or who declines into the ranks of the neglectful. In familiar apprehensible language, with few psychological terms, the author pictures with considerable skill and common sense the actual boy as we see him, in his home, in church, with his Sunday-school teacher, among his friends, in his reading, in the care of his body, in the choice of his vocation. There is appended to the book a fairly full list

of the different societies and clubs for boys in our modern life. A fairly good select list of books is also found at the end of the volume. Upon each of the points enumerated and others beside, the author has some excellent advice to offer, briefly stated, clearly put, and arranged by captions so that the content can be quickly grasped. The reading of this little volume will be of considerable help to the pastor in an everyday normal church and parish. (Sunday-school Times Co., pp. 188.) A. R. M.

We have all read "The Simple Life" by Charles Wagner. Other books of his have been issued as essays. The present volume is a book of sermons preached by him in his new institutional church in Paris. The name of his church is "Le Foyer de l'Âme" which is translated for the title of this book of sermons preached there, *The Home of the Soul*. Pastor Wagner is known for his plain and intimate touch upon things social in daily life. The religious side of the man has not been so notable in his earlier books. Here we find that side of him, and here are the sermons he is preaching in a church built to exemplify his social evangel. The sermons indicate a man free in his religious thinking, little bound by the dogmatic aspect of truth, but a man of the deepest piety, and having a deep longing to bestir his age to Christ-like conceptions of service. He feels the deep humanitarian spirit of his time. He apprehends with great hope and optimism the approach to God along the most tender and familiar lines of human nature and social opportunity. This preaching is prevailingly social, and yet it is not "problem preaching." It is almost mystical in its atmosphere. It has very little to say of social laws or mechanism but is full of the spiritual side of ethical impulses. These sermons from a modern German living in modern France, tenderly, yearningly interested in men for most practical Christlike effects; these sermons are profoundly religious, and never lose the personal note. Mystical, spiritual, social: these notes all blend in these sermons to create an atmosphere that is hazy, and yet somehow full of a tonic which intellectual clearness does not always give. Here is not the clearcut program, nor the intellectual proof of positions the writer evidently feels, and somehow imparts. But there is the glow of a strong personality, and the warmth of a very tender heart in these sermons, and a fullness and freshness of thought, which more than make up for clarity of arrangement, and unity of theme. The sermons are full of the pastoral touch. "My brothers" is almost an objectionable mannerism with him, but the note struck is felt to be local, personal, intimate, having a burden for his own flock, and reflecting his evident thought that if he cannot move men right about him, he cannot affect the greater movements of humanity for God. (Funk & Wagnalls, pp. 349. \$1.20.) A. R. M.

Happenings in the Seminary

THE COUNTRY CHURCHES AND THE RURAL PROBLEM.

THE CAREW LECTURES, 1909-1910.

The Seminary was peculiarly fortunate in its choice both of a subject and lecturer for the Carew Course this fall. The aroused interest in rural affairs during the past few years, quickened by President Roosevelt's appointment of a Commission for their examination, has made the problem of the rural church one of peculiar interest. President Butterfield's connection with the Massachusetts Agricultural College, his sympathetic interest in the labors of the rural ministry manifested by the Conferences for them in connection with the summer school of the college at Amherst, and his selection by President Roosevelt for the work of the Rural Commission, gave assurance of his preëminent equipment for the service. The straightforward directness of the speaker, the grace of his formal presentation, his quick sense of humor, and his alert and profound interest in the rural problem on its religious and ethical, as well as on its sociological and economic sides, gave an added attractiveness to the lectures as they were delivered. The third of the lectures appears among the "contributed articles" and we are able to give comparatively full abstracts of the others.

LECTURE I. *The Rural Problem.*

Importance of the Food Supply.

The food supply of any country bears an intimate relation to the development of all its industries. And in spite of the qualifications necessary to the original Malthusian doctrine of population, it is mere truism to assert that ultimately the food supply will govern with an iron hand the extent of the world's population. Consequently the whole industrial order under modern conditions is rooted in an adequate food supply. Now the only source of food so far made available is the soil, carefully tilled and utilized for the growing of plants either for direct human consumption or for food for animals which in turn become human food. The question of food supply in America is a fundamental human question. It is essentially a rural problem because the people who furnish the food are the rural people.

Since the Civil War the tremendous growth of American manufacturing, the construction of railway lines, the organization of great financial concerns, have captured our imaginations, and we have come to think of the agricultural industry as a matter of decreasing importance. Relative to our total industry, agriculture occupies a less prominent place than it did half a century ago. But it is still our largest single industry, with greater real capitalization, larger net value of product, and employing more workers, than any other industry. Directly and indirectly it prepares a vast freightage for transportation companies. It profoundly influences our foreign commerce. It has the most intimate relation to our great financial institutions. Its success or failure bears fundamentally upon general business conditions. One-third of our workers are workers of land and consumers of manufactures. Thus from whatever angle we may view it, the business of farming in America stands out as a great essential business—the greatest American business in fact. It hardly seems necessary to remark that the implications of these facts involve vital economic questions. Agriculture looms up, therefore, as a prime economic interest in American progress.

These facts bring to the fore the very great significance of the rural population.

But mere mass is not a final test of significance. Yet one can hardly contemplate the fact that nearly forty millions of our American people live under conditions that are essentially rural, without being impressed by the important role those millions must necessarily play in our national life.

Consider for example the matter of political power. It is commonly asserted that our cities already dominate the government, and that in a short time they will be absolute masters of the political situation. Yet it is to be observed that the country towns in states like Connecticut and Rhode Island still hold power out of all proportion to their numerical strength and are not likely to relinquish it in the near future. Furthermore, under our system of election districts, the rural vote dominates in the majority of these districts electing members of our legislatures and of the Congress, and in many other districts holds the balance of power. The potential strength of the farming class is such that the political beliefs and political honesty of our rural electorate become a matter of first importance.

Inasmuch as the open country still furnishes and always will furnish an army of recruits for the cities, it is important that the general level of intelligence shall be maintained in the rural com-

munities. So it is with motives, morals, ideals of personal and neighborhood life.

There can be no doubt that, relatively, agriculture as an industry and the rural people numerically are declining. We have, to be sure, a rapidly increasing non-agricultural population, coincident with a check in the supply of new agricultural land; but it does not necessarily follow that less than the present number of workers will be needed on our farms. It is probable that the number of agricultural workers and consequently of the rural population will slowly but steadily increase for an indefinite period of time.

The effort has been made to show how important are the agricultural industry and the rural population as factors in our American business and life. It is now pertinent to inquire whether there is such a thing as "a rural problem." Are there tendencies likely to injure the business or to render the people less efficient? Are there forces at work which may affect the relationship of agriculture to national life? No doubt there are special difficulties in farming — is there one large rural question? But, I would attempt to outline a series of propositions which it seems to me are fundamental. It will be observed that a rough grouping of these propositions brings them into two main classes — those that have a bearing peculiarly industrial or economic, and those that deal with the larger social aspects of country life. Then I purpose to summarize by stating in specific terms the total rural problem in its large national aspect.

I. We must put all our land to its best possible use, as rapidly as it may be needed, at the same time conserving its fertility.

There are perhaps four essentials in a policy that seeks to apply this principle of adapting the land to its best use.

1. Adaptation of the land to those crops which it can best produce. In a rough way the American farmer has done precisely this thing. But it admits of much further development in a more scientific way.

2. Adaptation to market conditions. As between two crops to which any area of land is equally well adapted by reason of soil and climate, that necessarily will be chosen which the better supplies the available market. It should be noted that adaptation to the market does not imply acquiescence on the part of the farmer in the defective organization of our methods of distribution of products. There are actual market conditions that

must be met; there are improvements in the market that may be made.

3. Adaptation of farm practice to scientific methods of production.

There has been a revolutionary change in the best farm practice, during the past twenty years, due almost wholly to the results of the labors of agricultural experiment stations and agricultural colleges. The end is not yet.

This principle of adaptation to modern scientific knowledge has far-reaching economic consequences. Only the intelligent and the alert will quickly take up with the new things. The intelligent use of modern methods of farming inevitably makes it increasingly difficult for the inefficient farmer to keep up his relative status.

4. Adaptation of farm management to the most approved business practice.

Agriculture in general needs to be put upon a far more business-like basis than that on which it rests today.

There is an important reservation in the application of this general principle of adaptation, namely, that the land shall be used as rapidly as it may be needed.

Another vital consideration is that while land shall be put to its very best use, and in fact used to its full capacity, it must be treated in such a way that its natural fertility shall be fully conserved, if not increased.

II. There must be a reasonable financial return to the masses of soil-workers, as well as opportunity for fairly large rewards for special skill.

It is not enough that a few highly intelligent farmers can make a "good living" on the farm. It is necessary that as a class soil-workers, of fair intelligence and skill, can secure a decent living—a living somewhat commensurate with general standards of life. While agriculture can never yield the large rewards that sometimes flow from speculative or quasi-speculative enterprises, it is necessary that for the men of force and superior intelligence who devote themselves to farming there is waiting a reward in some degree commensurate with the effort expended. If this is not possible, agriculture must constantly be weakened by loss of leadership.

III. There must be an efficient means of distribution of soil products.

This is by no means the case at present in America. The near-by farmer has been consistently sacrificed in the interests of the long haul, and in fact the very perfection of this long-distance

system has over-estimated specialized production for a far-away market.

But far less efficient than the transportation machinery is the present method of handling products, particularly specialized products, between the producer and consumer. The difference between the farm price and the cost to consumer on the whole range of plant and animal products is altogether too great. It must be vastly improved.

IV. The land should in general be owned by those who till it.

This is not to be construed to mean that only one man and his family shall in all cases work a single farm. We must leave room for an enterprise sufficiently large to utilize some additional labor; but we do not wish a condition of even resident landlordism implying vast areas managed by one owner and worked by a large body of wage earners. Not that such instances may not exist, but they should not be the prevailing type. Landownership gives community interest and is vital to permanent rural civilization.

It is at this point that the question of foreign immigration has an important bearing. If it should come about that hordes of peasants from abroad should settle upon our lands more rapidly than the somewhat sluggish social machinery of rural life can grind the grist, American standards would be superseded by lower standards and a system of peasantry inaugurated, which would be most detrimental if not fatal to the genius of our national life.

V. The social strength of the farming class must be conserved.

It is vitally important in the development of American civilization that a class of people numerically so great shall maintain standards of individual and social strength consistent with our civilization. This may be expressed as the need for conservation of social power, and is made up of at least the following elements: (1) High intelligence — sufficiently high at least to represent average American life. (2) Organizing capacity. (3) Culture and refinement. Rusticity of mind or of manners must not be a feature of rural life. (4) Political efficiency. (5) Active and healthy moral and spiritual life.

VI. The rural community must be served by efficient social institutions, adapted to the peculiar needs of rural life.

The three great classes of institutions are the church and allied agencies of religion, the schools and other means of education, and the voluntary organizations and coöperative associations

for various ends. All these must be efficient for their purpose, developed to meet the special needs that arise under rural conditions.

VII. A clear and high ideal for rural life must be developed and maintained.

This must be regarded as after all the most significant need in rural life, the most important aspect of the rural problem.

A little study of each one of these seven propositions will reveal serious defects in our agricultural industry and community life, and indicate the most important steps toward amelioration. With respect to them, our agriculture is not in a wholly satisfactory condition. There certainly is a rural problem.

We may say that the rural problem is to maintain upon our land a class of people whose status in our society fairly represents American ideals, industrial, political, social and ethical.

Attention should be called to two further implications of this analysis and statement of the rural problem. First, that the industrial factor is essential. Second, that the ultimate problem is by no means wholly one of material prosperity, but is after all another phase of the great problem of human welfare and national destiny.

LECTURE II. *The Solution of the Rural Problem.*

Our task in this lecture is to attempt the statement of general principles by which the problem as presented in the former lecture may be solved. We do not propose to go into details with respect to methods, but rather to enunciate those large, general considerations which must govern in the outworkings of rural effort.

Let it be said at the outset that there is no panacea for the rural problem. It is not a simple problem—the remedy is not simple. When we come to discuss solutions, we are to remember that the different principles to be utilized may be worked out through different institutions. This word, may, however, he said: that inasmuch as the ultimate problem is essentially social, so the forces to be utilized for the direction of rural development are social. We cannot leave the problem to the chances of merely individual initiative. On the other hand, we cannot consciously direct *all* the forces that are to determine the final status of the American farmer. It is not within human power to shape the channels of social evolution with the skill of an engineer. The most that we can do is to call attention to the desired ends, and to set in motion those forces within our control

that we think will most fully enable rural society to reach its full stature.

The main agencies or principles that are to be utilized in the solution of the rural problem may be classified into five groups, which present genuine needs, and to a large degree real deficiencies, in our country life. They are as follows: (1) Socialization, (2) Education, (3) Organization, (4) Religious Idealism, (5) Federation of Forces.

I. Socialization:

By Socialization is meant in general the breaking down of the extreme individualism which exists in most of our country life and is, in fact, engendered by the farmer's mode of living, and the bringing together of these independent individual elements into a more coherent social group. The characteristic feature of country life is the, at least relative, isolation of its people. This simple distinction is fundamental in its sociological bearings. It is the main source of difference between rural and urban ideals.

Both good and bad results flow from this isolation of the farming people. Undoubtedly it makes for strong individual character, and on the whole for good morals and particularly for a superior family life — nowhere is family life so educative as in the country. On the other hand, the social results are generally bad. It is difficult to get farmers to work together, because they have so long worked separately. They often drift out of the current of the world's thought. Habits and conventions remain fixed, and stand in the way of progress.

Thus, at the threshold, we have to meet this characteristic fact of comparative isolation in a way to save what is good in it, and to obviate what is deleterious in it. In what ways may we meet it? What are the remedies for rural conditions that are essentially non-social? We may consider four.

1. The Development of Better Means of Communication. It is unnecessary to dwell on the advantages that have already accrued to our rural people through the establishment of general free rural mail delivery, the installation of rural telephones, the improvement of our highways, and the building of inter-urban trolley lines. These, to be sure, all have their reverse side, but in spite of these drawbacks, the general tendency of all these new means of communication, everyone of which has developed within a dozen years, has been to recreate rural life. That is a strong phrase, but it is not an exaggeration. In regions where these improvements prevail, farmers are in touch with one another

as never before. From the business, from the social, and from the intellectual points of view, the pace has been quickened with advantage. We can but hope that in the near future these means of communication will be fully developed in practically every corner of our agricultural area.

In this connection, a word should be said in regard to the hamlet system as a means of socializing our rural people. By some writers a general adoption of the hamlet system has been advocated. Undoubtedly there are some advantages attached to the rural hamlet, advantages which are obvious enough upon the surface, and which need no particular elucidation. Personally I have yet to be persuaded that the hamlet system is to be the chief means in America of socializing the farming class. The difficulty of bringing it about is a prime consideration. Moreover, one may question the desirability of this solution. Furthermore, the family life of our farms, under normal conditions, is the glory of our country life. Its efficiency, let it be said, is due in part to a degree of isolation. And finally, there is a widespread feeling that the average boy is far safer, morally, either in the country or in the large city, than he is in the average village.

2. Recreation. The closest observers of rural life are quite convinced that the recreations of the country, not only for children but for young people and for adults as well, are grossly inadequate. There are notable exceptions to these general truths, and there are wide variations of conditions, but in general it is safe to say that rural life is lacking in recreation. The dearth of wholesome amusement for children and youth is particularly noticeable. The movement for organized and educative play for city children may well have its counterpart in the country.

3. The Enrichment of Woman's Life. There are thousands of farm women who live a normal, happy life. At the same time, it is beyond question that the lot of many a woman on a farm is far from desirable—less desirable than that of the man. So far, we are doing little for the farmer's wife. From one point of view the farm woman is the key to the rural situation. Her status, her intelligence, her happiness, her welfare, her ideals, her intellectual development, are, on the farm as elsewhere, the test of civilization. Anything that will enrich family life must have a profound influence upon the ultimate solution of the farm problem. Here is a field that has virtually been untouched by those interested in rural life, and yet it is perhaps the crucial test.

4. The Community-sense, or Neighborhood Spirit. For the most part farm life is broken up into little neighborhoods, without

exact boundaries, without very much coherence, and in fact without much to tie people into a real group. If the farmer is to be socialized, it must be done objectively. He must have something to work for that is definite and worth while. Probably this can come about only by a definite propaganda which involves a full program for individual and community betterment, permeated by a sufficient leaven of idealism to stir the imagination and give moral values to the ends to be striven for by the people themselves.

II. Education:

There are three phases of rural education: First, the acquiring of accurate knowledge about agriculture and country life; second, the education of youth in schools and colleges; and third, the wide dissemination among all people of the knowledge of agriculture and country life.

The Acquiring of Knowledge. Within a generation institutions in America have been organized for the sole business of instituting scientific research into the realm of laws governing agricultural operations, and for experimenting with the practical application of those laws to the soil, the plant, and the animal. This work has been done principally by the United States Department of Agriculture, and by the splendid system of agricultural experiment stations, supported in part by the government and in part by the states. It is safe to say that great as has been their work, "it has but just begun," to use a common but striking phrase.

Until very recently almost no attention has been given to the scientific study of economic and social aspects of the business of farming and the life of the rural people. This neglected field is also to be tilled with thoroughness, and study therein promises to be fully as rewarding for human welfare as in the researches of the chemist and biologist.

Still another form of acquiring knowledge is being organized. At present it goes by the name of an "Agricultural Survey." The next few years will see a large development of agricultural surveys, which shall attempt to collate and systematize information relative to the natural conditions which concern individual farmers, as of soil, climate, etc.; the more minute economic conditions that govern his work, such as local markets and transportation; the methods of farm management by which he correlates the various factors of production and distribution to his own best advantage; and the social life which represents his environment, with its contribution to his industrial efficiency and to the enlargement of his own individual spirit.

The Development of the School as a Means of Rural Education. There are two large movements necessary in the growth of schools for the education of the rural people. The first lies with the rural school, *i. e.*, the common public school situated in a rural environment. There are three great difficulties in rural school work. First, to secure a modern school at an expense that is within the reach of the community. For this end, state aid must be invoked on the principles that all the wealth of the state must provide for the education of all the youth of the state, and that the country boy and girl are entitled to the best education which the state can afford. Second, to provide adequate high school facilities. This will have to be done largely by a centralization of schools, and by transporting students either in vans or on trolley lines. Third, to make the school a vital and coherent part of the community life.

The second movement in rural education is definite school instruction in agriculture as a vocational subject. At this point there is a great gap in our educational system. We need finishing schools, approximately of secondary grade, in which the leading effort shall be to educate pupils for agriculture and country life. Both the existing high schools and specially established schools will be utilized for this great work of vocational training in agriculture.

At the present time, our agricultural colleges are the most prominent feature of agricultural instruction. A brief summary of the agricultural vocations for which agricultural colleges may prepare would include (1) independent farming, (2) vocations connected with agriculture, such as the Forestry Service, or the superintendency of large estates, (3) research and teaching along agricultural lines, (4) positions in general enterprises more or less dependent upon agriculture, such as the canning industries, the fertilizer business, etc., (5) a series of vocations which are really agricultural in their nature, requiring agricultural training, and in which too, there are developed leaders in social service, such as teachers in rural communities, rural librarians, rural Y. M. C. A. secretaries, and country clergymen.

Popular Education in Agriculture. There is a multitude of ways by which information about agriculture and country life may be given currency among the people at large. This work, in a broad way, is known as Extension Work, and it means the development in organized form of various methods of reaching the farmers, at or near their homes. It consists of three rather distinct methods, or types of work. (1) Formal Teaching, or systematic instruction. (2) Work that is more or less advisory and suggestive, and perhaps not thoroughly organized.

(3) The third type of this extension work may be called "Co-ordination," by which an effort is made to bring together the different agencies representing the rural movement. Extension work promises to become one of the most important branches of the agricultural college activity, and in fact lies at the basis of a complete educational system for agriculture and country life. The working farmer must be reached on his own farm.

III. Organization:

The history of agricultural organizations in America is a very interesting one, beginning with the development of the agricultural fairs, the farmers' clubs, etc., and ending with the great farmers' movements of the last third of the nineteenth century. It is important not to omit from a discussion of the rural problem the place which organization fills in its solution. It is a fundamental necessity.

Organization becomes a test of class efficiency. Can the class maintain an organization that enables it to assert itself, to make itself felt for its own interests and for the interests of the nation?

Organization is also a powerful educational force. Whenever a class of people organizes for a given purpose, it is bound to debate the most fundamental considerations of political and industrial life, and such discussion cannot but be educative in its results. The social tendency of the age is clearly towards social self-direction. It is a mark of progress when a class can organize and determine its course. The fact that other classes are organized is therefore a very good reason why the farmers should organize. They need to organize for self-protection. Not only so, but no class of people can in an unorganized form assert itself as a part of the national life. In some way there must be a chance to gather up the group sentiment, the group power, the group opinion and bring it to bear on great issues.

At two points particularly is there great need for adequate organization of the agricultural classes. The present unsatisfactory system of distribution of farm products can never be fully remedied until farmers combine in a systematic and comprehensive fashion for business coöperation.

It is also vitally necessary that farmers shall insist upon legislation favorable to their own interests. I do not mean class legislation in an individual sense, but laws that give substantial justice to the farmers as producers.

Of course there are possible disadvantages coming from farmers' organizations. They may emphasize undesirable class distinctions. They may be unwisely led. They may tend to

eliminate the individual. These are small things about which we may be cautious. Fundamentally, organization is essential to rural progress and the solution of the rural problem. Probably the great development of agricultural organization, in the future, lies along the lines of business coöperation.

IV. Religious Idealism:

The groundwork of all efforts on behalf of the rural people is to establish the highest possible ideals for personal and community life. This idealism ought to permeate all attempts at socialization, all efforts at education, all movements for organization. Necessarily, however, it will be fostered most completely by the institutions of religion — by the church and its allies. This idealism will, first of all, have to do with the ethics of the situation, with the moral standards and habits of the people. But there is another element in this development of rural idealism that needs to be emphasized, the necessity of stimulating a love and appreciation of the rural environment and life. Agriculture, even with the use of machinery, yields itself more fully than any other industry to the poetic note. Now, this poetic phase of country life, not as sentimentalism, not as mere luxury of the senses, but as real, genuine romance and poetry at the heart of things, and as tied up with the processes of agriculture and with the life in the open, must penetrate the souls of the dwellers upon the land. The church ought to welcome the efforts of any agency that will cultivate this spirit of idealism in the country community among the rural people. At the same time, the church is peculiarly the conservator of the highest type of idealism — that which is moved by the religious instinct and belief. It ought to minister to the highest things in personal and community life.

V. Federation of Forces:

To carry out these principles of Socialization, Education, Organization, Idealism, it is obvious that we must have social agencies, machinery, institutions. We need a clearing-house for all rural workers and interests, in order that the ultimate goal of rural life may be kept constantly in mind, and that all workers may square their special labors to the main task. In fine, we need in the country the counterpart of the new movement for "city-planning," a movement which shall be a real "campaign for rural progress."

A necessary corollary of this "campaign for rural progress" is the development of personal leadership in rural communities. Individual men and women must do what needs doing — institu-

tions are but vehicles for carrying human endeavor, boilers for generating human powers.

LECTURE IV. *Difficulties and Suggestions.*

Thus far we have been discussing the more theoretical aspects of the relationship between the church and the rural problem. We come now to a brief discussion of some of the practical questions involved in the work of the church in the rural community.

First let us discuss some difficulties that face the church as it attempts to work out its task in the rural community. We may divide these into two classes — the difficulties with respect to the church as an institution, and those special difficulties that meet the clergyman in the country parish.

I. In the first place, there are too many churches. There are, to be sure, counter considerations which explain this situation and, in part at least, excuse it; but the general proposition is valid. Rural regions as a rule are over-churched. There are exaggerated cases of this condition observable everywhere, as for instance, when four or five small struggling churches exist within a constituency hardly large enough or wealthy enough to maintain more than one strong church. The problem of adequately financing the country church under a system of voluntary contributions is an extremely difficult problem at best. Now when you add to this natural difficulty, the necessity of keeping up three or four establishments where one would answer, and then add to this again the modest financial ability of the average farm community, you have a condition of things that is well-nigh hopeless.

II. Another difficulty in the country church is the great danger of an undue development of the "boss system" in church management. This is by no means universal, but it is not an uncommon phenomenon that some vigorous personality, one among a few, is likely to dominate the small country church; and when this is the case there is a combination of circumstances that frequently makes it almost impossible for an ambitious minister to do anything worthy.

III. During the past generation the church has suffered in leadership because other institutions have competed with it for social service. These organizations not only compete with the church socially, but they absorb time and energy and money that might otherwise, in part at least, be devoted to the church; and worst of all they sometimes produce the impression that so far as human welfare is concerned, they are almost as serviceable as the church.

IV. Another difficulty with the country church, already alluded to, is the existence of low ideals of its function — more particularly with reference to its relation to the community. It is a peril confronting every social institution, that it may become obsessed with its own importance, come to live for itself. As soon as a social institution like the church is thoroughly established and has a traditional hold upon the imaginations and habits of people, it is tempted to lose its spirit of service, and to live largely unto itself. It is fair to say that the ideal for church work and service is on a low plane in the average community, and largely because the church is so generally regarded as an ark of safety for those who are wise enough, or righteous enough, to be admitted on shipboard; instead of being, as it ought to be, an institution that organizes the spirit of human brotherhood under the leadership of the Master of life, for the redemption of the bodies and minds and hearts of men from the bondage of appetite and passion, and that ministers to the abiding need of all human souls for worship of the Divine and for the renewal of faith in the things that are eternal. Let us frankly face the situation; let us realize the need of a higher and broader ideal for the actual work of the church as a local institution.

V. Another difficulty that confronts the country church is the ease with which religion is separated from life. There is no need of dwelling on this point. It is a universal difficulty. The great question is to motive all our activities on the highest lines.

VI. As over against this narrow idea of religion, there is another difficulty, growing out of the effort to remedy this narrowness: that the church may attempt things not promotive of religious life, or at least may expend its chief energies upon unimportant matters.

Let us now discuss some of the special difficulties that confront the minister of the country church.

I. The first difficulty that shall be named is that which strikes at the very root of the country church problem,—the small salaries that are paid to country clergymen as a whole. There is no body of men deserving of greater praise than the ministers of the church, who in all times and in all places have sacrificed high ambitions, sometimes great positions and the hope of gain, for the sake of their work. It is a serious criticism of the church that it has permitted the present condition of affairs to continue. The average salary paid to our country ministers is shamefully low, disgracefully inadequate. The

church has no right to ask its leaders to serve under such conditions.

II. Another difficulty is the small field, with widely scattered parishioners. Of course it is possible for a clergyman to thoroughly cultivate a small field. Intensive parish work is perhaps as desirable as intensive farming. But the limitations growing out of the size of the parish, the number of people to be reached, the financial resources with which to man the guns, are abiding and serious.

III. The isolation of the country is a serious difficulty to the average country clergyman.

IV. It would be a slander on the country clergyman to say that as a class they are indolent. Doubtless it is easy for the country clergyman to become indolent. Most men need constant stimulus to do their best work, and the country church supplies this in relatively small measure. That the majority of country ministers do not let things go their own gait is a tribute to their high purposes.

V. The question of preparation for work in the country parish offers a difficulty of considerable proportions. We now ask our country clergymen to take a college course, followed by a seminary course of three years, and at the age of twenty-five perhaps, to "settle down" at a salary of \$600 or \$800 a year. I am not going to propose a lowering of the educational standard. The question, however, is inevitable. Is it not asking what is next to impossible when the attempt is made to train a large body of men for a permanent country ministry, under existing conditions, with the expenditure of time and money now required, and with salaries continuing at the present standards?

But a far more important question is this: Are men really being prepared for the country ministry? Do the seminary graduates go to the country parish with the intention of making it a life work? When they do go, do they understand the problems of the community? How to induce the young clergyman to make country church work his life work, how to prepare him for that work so that he shall go to it with clear insight, is to my mind a difficulty of extreme significance.

VI. The final difficulty that I see with respect to the country clergyman is that if he becomes a community leader, as he ought, he may scatter his energies. He must be a student of large affairs. He must know his community. He cannot neglect his professional study. All this means hard, untiring work. One may easily become superficial.

The title of this lecture is "Difficulties and Suggestions." We have dwelt somewhat, perhaps too strongly, upon the difficulties. The suggestions that are to follow must be put very briefly.

I. First of all, I shall strongly urge the study of the country church problem by the seminaries and by various church organizations. We first need to know the facts, to know what the real problems are. Let us have then a comprehensive field study of the actual problem of the country church.

II. Inaugurate a definite movement for the special preparation of young men for a career in the country parish. So far the need of this preparation has never been fully recognized. In addition to the conventional preparation, the minister does need some special study which shall bring him to appreciate the real needs of the rural people. At the risk of seeming to speak as a partisan of a particular type of educational institution, I venture to suggest that the agricultural colleges may also be invited by theological seminaries and church schools to coöperate in preparing men for church work in our rural communities. Would it not help if candidates for the country ministry should be permitted and encouraged, and possibly in some cases even required, to take more or less work at a well-equipped agricultural college, as a part of their regular preparation for the rural parish? Even a summer school course of a few weeks would do a great deal toward giving a young man possession of the general philosophy of the rural problem and a command of the literary sources of further study.

III. Develop systematic, organized effort on behalf of a more useful country church. Church conferences, frequent and regular institutes for country pastors, and many other devices can be instituted as a part of the machinery for this work. Well-planned experiments may be tried under varying conditions. Make the work of the country church a live, aggressive work.

IV. Encourage the federation of churches. This is a fundamental article in a country church program. Subsidiary to this general idea of federation are the following suggestions: If actual church union is out of the question, or the abolition of extraneous churches, let there be coöperation for practical work in the community. If churches cannot unite organically, can they not unite for service? The pitiful thing about our sectarianism is not so much that the church is broken up into many separate units, but that this disunity of organization results in religious inefficiency. Of course, federation means ultimately the abolition of unnecessary churches. In the language of one of its leaders, there should

be neither "overlapping" nor "overlooking," but each church should be responsible for some given territory, and the work must be so divided that a systematic attempt shall be made to reach every individual. This ought to result in a condition where the church presents a united front in carrying out its real function.

V. Another important consideration that comes very close to this idea of federation is that the church shall make full use of its natural allies, such as the Young People's Society and the Sunday School. In this connection I wish to speak a strong word on behalf of the county work of the Young Men's Christian Association. The Y. M. C. A. should regard itself merely as a specialized organ of the church, and there should be the closest coöperation and harmony in their work.

VI. The development of lay leadership in the rural community is a matter of very large consequence in country church work. Here is another opportunity for the agricultural colleges and agricultural schools to help train men who will go back to the farm, and there not only make a success of the business of farming, but also throw themselves into community leadership.

VII. There must be a larger financial support. Two principles may be applied at this point. The first principle is that of developing more completely local support. The church is supported by the few, and sometimes not even adequately supported by its own members. In many places, enlarged community interest is the only solution; in still others, a new standard of giving by church members must be developed.

The second principle is based upon the belief that while a great many rural communities can support their own churches without external aid, a very large number can never hope to do this. It has been accepted as a principle among our leaders in education that the wealth of the whole state must be placed at the disposal of all the youth of the state. A somewhat similar principle must often be applied to the financial problem of the rural church; the wealth of the whole church must in some way be placed at the disposal of the whole church. The wealth concentrates in cities. If the small, isolated community cannot sustain itself, temporarily, at least, it must have outside aid.

There are perhaps four ways in which this outside aid may be given. The first is the most common one — that of aid from a central, denominational home missionary society. The second is an endowment of individual churches. The third is an endowment, or some special appropriation made by a particular denomination, to aid the rural churches in that denomination. The fourth is a general endowment for the rural church as such, irrespective of denominational lines.

The following plan for developing support for the country church is simply suggested:

1. Let each denomination having numerous rural churches segregate into a department its work for such churches, taking it out of the category of "missions," but putting it in each state, or, in appropriate groups of states, on a firm administrative footing.

2. Let each denominational country church department become an active partner in a general Country Church Association for the given state or group of states, thus representing the total interest of the church in the rural problem. This Country Church Association should include theological schools, representatives of allied religious bodies, like the Y. M. C. A., which are interested in rural work, and individual farmers, clergymen, teachers and other rural workers.

3. Let each denominational department of the country church work in close harmony with this Country Church Association on the one hand, and on the other in closest touch and sympathy with the federation of churches.

4. Push the work of church federation, eliminating superfluous churches when possible, and uniting all existing churches for practical coöperative ends.

Thus overlapping could be eliminated, each church made responsible for a given territory, and no area would be left unchurched. Self-support would be encouraged and required, and exterior aid would be given more nearly by obligation, not so much by charity.

VIII. I have but one more suggestion. The church must share in a large campaign for rural progress. Let the church relate itself to all good movements for rural betterment. Let it become an ally and leader of all the great agencies that promise to create a new rural civilization, to maintain the status of the rural people. Let it not think anything unclean. Let it not hold itself aloof from Samaritan or Gentile. Let it reach the hearts of men through their daily lives and daily toil.

LECTURE V. *The Call of the Country Parish.*

The countryside is calling, calling for men. The great need of the present is leadership. Only men can vitalize institutions. The country church wants men of vision, who see the abiding issues that the countryman must face and conquer. She wants practical men, who can bring things to pass. She wants original men, who can enter a human field poorly tilled, and by new

methods can again secure a harvest that will gladden the heart of the great Husbandman. She wants aggressive men, who grow frequent crops of new ideas and dare to subject them to the flails of practical trial. She wants trained men, who have hammered out a plan for an active campaign for the rural church. She wants men with enthusiasms, whose spirit is not quenched by the waters of adversity.

She wants persistent men, who will stand by their task. She wants constructive men, who can transmute visions into wood and stone, dreams into live institutions, hopes into fruitage. She wants heroic men — men who love adventure and difficulty, men who can work alone with God and suffer no sense of loneliness.

There are numerous and powerful appeals coming up from the tillers of the soil to those still undecided as to the life task. Let us name some of these appeals.

There is the abiding significance of the great problem of agriculture and country life. A fundamental human industry is to be fostered. Scores of millions of American citizens are to be educated for life's work. These people are to be served by state and school. These millions are to retain a place in advancing American life consistent with our traditions and our hopes. The need of the church in all these great enterprises of rural society constitutes an appeal. Let no pressure of appeal from city slum, from lumber-camp or mining village, from immigrants' need, from bleeding, impoverished Armenia, from the newly pulsing China, or from the islands of the sea — heart-wringing and burning as these calls may be — let none of these things blind us to the slow-moving but irresistible tides of human life that ebb and flow in the homes and institutions of our American farm people.

The charms of the pastor's life in the open country constitute a call. For this cause many are called and few are chosen. But for that man who loves the open, whose heart responds to the soft music of meadow and field, whose ear is attuned to the rhythm of the seasons, who feels the romance of intelligent care of soil and plant and animal — to that man the rural parish offers rewards beyond all price.

The opportunities offered by the country parish for breadth of culture constitute a call not usually put down in the list of reasons for being a country clergyman. One does not need constant access to great libraries in order to acquire culture. Culture is appreciation of environment. It is a process of soul ripening. Close observation, meditation, pondering in the heart, much thinking, are the favorite tools of culture.

The very presence of the difficulties in country church work formulates a distinct call to men who like to conquer circumstance. The dearth of men constitutes a call. To those men who have the pioneer spirit there comes a strong appeal from the rural church. For here is a chance for unique work, something different, and yet supremely useful as well as rare.

The timeliness of a redirected country church work constitutes an appeal. There are large stirrings in all rural affairs. The fields are alive with movements for better farming, for more useful education, for coöperation. As never before, the country minister has efficient allies. And the church at large is stirring. She observes that the notes of idealism are betimes deadened by the "wearisome sound of the scythe of time and the trowel of trade." The man who goes to the country parish is captain in the host of a growing army that seeks to command the countryside as well as to capture cities.

The final and the supreme call from the country parish comes out of the abiding hunger of men and women for religion—religion interpreted in terms of daily toil, common human need, social evolution, justice and fraternity. Is it a small and mean task to maintain and enlarge in the country both individual and community ideals, under the inspiration and guidance of the religious motive, and to help forty millions of rural people to incarnate those ideals in personal and family life, in industrial effort and political development and in all social relationships?

In all the days of the church, men have been found who illustrated in their own lives the opportunities that lie before the clergyman in the country parish. At this moment there are men, in all parts of our own land, who see this new call of the country parish and are responding intelligently and gallantly. But one name gives us entrance into such a wealth of inspiration and suggestion that we may pause to review the work and method of the man.

About the middle of the eighteenth century, John Frederick Oberlin, bachelor of arts and doctor of philosophy of a great university, masterful student and courageous leader, declared that he did "not wish to labor in some comfortable pastoral charge," where he could be at ease; but "the question is, where can I be most useful?" God answered his prayer, and at the age of twenty-seven this man, who might have had a powerful church in a great center, entered upon his life-task, under the most forbidding conditions, in the Ban-de-la-Roche, among the "blue Alsatian mountains." Before his life work was finished

this rural community was so transformed in its whole life by his influence that the King of France conferred on him the medal of the Legion of Honor.

By what miracle was this transformation wrought? By preaching? Yes; Oberlin never failed to prepare his sermons with the greatest care. He was a reader of science, of history, of philosophy. Even in his mountain eyrie, he kept in touch with the world's thought. But was it by reading and study and faithful preaching alone that the change came? Listen!

Oberlin secured the first schoolhouse by promising that it should cost the people nothing. As a matter of fact, he paid a substantial share of the cost of two schoolhouses out of the savings of a salary of \$200 a year. He shouldered a pick and led the work of building the first highway and bridging the mountain stream. He proved that horticulture was practicable in the region by himself planting successful orchards. He introduced new varieties and new crops. He organized societies and clubs. He taught manners and morals. He planned and directed the school work in every detail. In the beginning, all of these efforts were opposed most vigorously. Some even tried to intimidate him. He carried every reform against severe opposition. He helped the people in spite of themselves. But in all his efforts he kept the religious element to the fore. All things were to be done for God as well as for oneself. He himself, while practical in the extreme, was also spiritual to the verge of mysticism.

Rural parishes in America that present the woeful conditions of the Ban-de-la-Roche in 1767 may not be common. Yet the underlying philosophy of Oberlin's life work must be the fundamental principle of the great country-parish work of the future. Oberlin believed in the unity of life, the marriage of labor and living. He knew that social justice, intelligent toil, happy environment, are tied up with the growth of the spirit. They act and react upon one another. He built a new and permanent rural civilization that lasts to this day unspoiled.

The parishes about the little village of Waldersbach, nestled among the Vosges mountains, thus became a laboratory in which the call of the country-parish met a deep answer of success and of peace.

There is a new interest in American country life. The love of the out-of-doors is growing. The unity of national life is found to consist in developing both urban and rural civilization. Great movements are under way designed to increase the yield of the soil, to put agriculture on a better business basis, to educate

rural youth, to secure coöperative effort among farmers. Is the church also astir in rural places? The country church has been a saving salt in the development of our great farming areas; is she alive today to these new movements? Is she leading in the campaign for rural progress?

The most ardent friend of the country church must give a sorrowful "No" in reply to these questions. The present situation, then, is nothing less than critical. It is vital that the new country-life movements be given a religious content. There is no time to be lost. The floods are rising. The day is at hand.

What shall we do to arouse the country church, to give it its rightful place among the forces at work for solving the rural problem?

We must ask men to consecrate themselves to life-long service in the country parish. We must root out the idea that only inferior men can find a permanent work in the country parish. The issues at stake merit the leadership of great men.

We must go out to the men now toiling in the rural parishes, with a message of cheer, of coöperation, of encouragement.

We must appeal to the seminaries and other training schools for preachers to send forth men who have formed a well-grounded ambition to explore the resources of this great field, and who have qualified themselves for the task—who are well-armed for the campaign.

We must go to the colleges and appeal to strong young men who want hard places, who love to take chances, who have withal the desire to serve their fellows mightily.

We must appeal to the heroic in young men. Let us not try to show that the country parish is a garden of delight, a place of rest and ease. Rather let its difficulties and puzzling problems constitute a clarion-call to the men of heroic mold. We must show them that here is really a man's work, that something vital is at stake. We must appeal to high motives, expect large sacrifices.

The critical need just now is for a few strong men of large power to get hold of this country-church question in a virile way. It is the time for leadership. More than all else just now, we need a few men to achieve great results in the rural parish, to re-establish the leadership of the church. No organization can do it. No layman can do it. No educational institution can do it. A preacher must do it. Do it in spite of small salary, isolation, conservatism, restricted field, over-churching, or any other devil that shows its face. The call is imperative. Shall we be denied

the men? Is not the time ripe for a new "rural band"—a group of half-a-dozen men from the seminary, who find adjacent parishes in a rural region, and there quietly, coöperatively, persistently, grimly, study the situation, take leadership in all community life?

The time is ripe also for an organized movement on behalf of the country parish, that shall give dignity and direction to the efforts of solitary workers. The country parish is a peculiar field. New methods are needed. Men must be aroused from lethargy. A powerful coöperative enterprise must set standards, educate men, coördinate effort.

During the fall and early winter the Seminary has heard addresses in the Chapel or the Friday evening meeting of the students as follows: Rev. Sherrod Soule, Superintendent of the Connecticut Missionary Society, spoke on "Personal Experiences in Building up a Church"; Rev. John Coleman Adams, D.D., on "The Inspiration of Books"; Miss Gauthier, Probation Officer of the Juvenile Court, upon "The Work of the Juvenile Court"; Rev. J. H. Twitchell on "The Annals of a Neighborhood," and Edward W. Capen, Ph.D., on "Travels in Mission Fields."

A definite and inviting form of home missionary activity was presented by Secretary H. C. Herring, who indicated the special promise of work in the Dakotas, Idaho and Wyoming, and pointed out the advantages to men of going as a band of acquaintances and neighbors to selected fields in one of those states.

The students have also had opportunity of attending in the Seminary Chapel an address by Mr. George, on "The George Junior Republic," and a lecture by Professor B. W. Bacon of Yale Divinity School, on "Greek Influence in Palestine."

Two important conventions have come within the Seminary horizon of late. The students acted as hosts to the Seventh Annual Meeting of the Connecticut Valley Student Missionary Conference, which began Saturday evening, October 30th, and continued with three sessions on the following day. About 110 delegates were present from Amherst, Berkeley Divinity School, Dartmouth, Mt. Hermon School, Northfield Seminary, Mt. Holyoke College, Smith College, Springfield Training School, Williams, Wesleyan and Yale, besides the students of the School of Religious Pedagogy and the Seminary. An informal reception and supper in the Seminary upon the arrival of the delegates helped to promote acquaintance and a sense of common interest at the start; and the convention was felt to be a means of encouragement and stimulus to the missionary interest of all present. Among the speakers were Dr. John Potts, Mr. Latouret, Dr. J. T. Headland and Dr. S. M. Zwemer.

During the Christmas vacation the quadrennial convention of the Student Volunteer Movement at Rochester, N. Y., attracted 18 students

from the Seminary and several from the School of Pedagogy. Professor Gillett was also present, representing the Faculty. A well balanced report of the convention was given at a fully attended meeting a day or two after their return brought the impulse of the convention back to the rest of the student body and the Faculty.

The sense of fellowship between Faculty and students was strengthened by a social meeting toward the close of the fall term, with the whole constituency of the Seminary as its subject. The meeting was largely taken up with prayer for the graduates of the Seminary now at work at home and abroad, as well as for those who are in course of preparation for the ministry. A refreshing freedom and earnestness marked the participation in the meeting.

The students as usual have found time for considerable activity outside the requirements of the Seminary course. So far as reported this work is as follows: Five members of the Senior Class have had regular preaching engagements; and two others have positions as pastors' assistants. Six members of the Middle Class preach regularly, two of them being Armenian students who minister to the people of their own race in New Britain and in Thompsonville. Two members of the Junior Class have pastorates.

An interesting experiment has been undertaken by two rural churches, which unite in a plan of pulpit supply by three Seminary students, who go to these churches in rotation for the Sunday services.

Beside these regular appointments, 10 Seniors have, between them, conducted 37 preaching services. Two Middlers have taken 6 services and one Junior reports a similar engagement. The Seminary has furnished one member of a church choir, one leader of a Mission Study Class, 14 teachers of Sunday-school classes, three teachers of English in night schools, in connection with the mission work of Warburton Chapel and three workers in boys' clubs. These are regular appointments. Occasional service of this sort has been rendered by 13 students.

The Seminary has appointed Lewis Hodous, 1900, a missionary of the American Board at Foo Chow, China, as William Thompson Fellow for one year. Mr. Hodous will utilize part of his regular furlough, together with additional time granted by the Board, in the study of Chinese literature with Dr. DeGroot at Leyden, Holland. This is a tribute to the scholarly work that Mr. Hodous has already done on the field, and a renewed indication of the Seminary's earnest coöperation with missionary endeavor.

81

THE

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We are glad to be able to present at this time to the readers of the RECORD a careful study of the work of the eminent German scholar who, in 1908, received the Nobel prize in the field of idealistic literature. Many years ago, under the sponsorship of President Porter of Yale College, there appeared a translation of his *Grundbegriffe der Gegenwart*. But since then, until recently, the products of his pen have been practically inaccessible to those who did not read German. With the fame that has come to him through the international honor conferred, a stimulus to translation has been supplied and several of his works have been put into English, the latest being *The Problem of Human Life*, reviewed on another page. Our readers will welcome Mr. Trout's presentation of the distinguished author's views. Dr. White, of Marsovan, gives us another of his interesting papers containing his observations of the religious customs of the people among whom he dwells. These are suggestive in their bearings on primitive religious rites. To them Professor Macdonald has added notes from the point of view of a student of Islam. Dr. Potter of the Center Church, Hartford, sketches with balanced sanity his ideal of Education in Religion by the church, and Mr.

Clark, under the title of *Spiritual Gymnastics*, presents a genially serious discussion of certain phases of current theological thought.

The death of Professor Borden P. Bowne of Boston University, is a serious loss to philosophical and theological scholarship. Beginning with the publication of this doctor's thesis on the Philosophy of Herbert Spencer, in 1874, he issued a series of works on philosophy and theology which have found their center in one supreme thought, the reality and significance of personality, so that he might almost be called an apostle of personality. To this, through critical discussion and constructive labor, he held, supporting it against both skepticism and pantheism. At the same time his presentation of truth by no means followed the traditional lines of the advocacy of his theme, and he was as open minded to what he judged to be real progress in knowledge as he was severe in his handling of whatever seemed to him as sham. He was fearlessly trenchant, and sometimes needlessly caustic in his forms of expression. But his later work showed mellowness of style as well as richness and breadth of thought. He was charged with heresy. Of such heretics may the times send us many!

As the time for the World's Missionary Conference at Edinburgh next June approaches, the bigness of the scheme and the significance of the plan becomes more and more notable. It is a magnificent thing for evangelical Christians of many varying shades of theological belief and ecclesiastical organization to come together and unitedly confess their common loyalty to their Master, and, in coöperation, to plan for the worldwide extension of His kingdom. This is real church unity, the visible unity of the church which we all crave. It is a manifest unity of purpose, and this is that which constitutes all unity in the realm of personality, and of life. In the somewhat wearisome reiteration of the longing of good people for the visible unity of the church they sometimes forget that the one thing that is not, and never

can be visible, is sheer, stark unity. The oneness of Christ with the Father as it is enunciated in the Master's highpriestly prayer is certainly not a visible unity, and the oneness of the Lord with His church for which He prays, can never be a visible unity in the sense of its "substantial," "essential" identity. Unity in an organism is never a phenomenon; it is an ideal. Unity even in a mechanism is never a juxtaposition or an agglutination of parts, its coherency lies in what it is for, what it does. The splendid significance of this gathering is the manifestation to itself by evangelical Christianity that it is animated by one great purpose and is set for one great work, and that its purpose is the same which sent Jesus Christ into the world, and in the sacrificial striving for which He lived and died and rose again. The "practical" value of the Conference — if there be anything more "practical" than this self-manifestation of a common life — will be not so much in the addresses and discussions at the meeting itself, valuable as these will be, as in the reports which are finally printed by the various Commissions. It is a pity that these Commissions have not had more time for the collecting and digesting of their material, but what they will be able to present in the different volumes will be of inestimable value as the crystallization of something over one hundred years of experience, and the scientific deduction therefrom of missionary theory and method.

The latest news from President Mackenzie tells of his plans for spending a month in northern Italy, and of his purpose to journey thence to Scotland in time for the Missionary Conference and to spend the summer there with friends, returning early in September with recuperated vigor to take up his work in the Seminary with the beginning of the fall session.

The teaching force of the Seminary will be increased next year by the addition to the instructional staff of Dr. William Hoyt Worrell as instructor of Semitic Philology and New Tes-

tament Greek. Dr. Worrell came to Hartford from Michigan University where he had studied Hebrew and Arabic with Professor Craig, and had also given especial attention to Greek. He graduated from Hartford in 1906 and, receiving the John S. Welles fellowship, continued his studies for two years, first in Leipsic and then in Strasburg where he took his degree of Doctor of Philosophy. While in Hartford he specialized in Hebrew, Arabic, and Ethiopic, to the pursuit of which studies he added that of Coptic while in Germany. He returned to Ann Arbor to take a position in the University as assistant to Professor Craig and has also been engaged in editing the Coptic texts of the manuscripts of the Frear collection. He will take much of the work in Semitic philology and literature which has heretofore been in the hands of Professors Macdonald and Paton, and, in connection with the New Testament department, will carry on and develop the work begun by Dr. Angus in the Greek of the New Testament and the development of Hellenistic literature. His coming will make it practicable for Professor Nourse to lay greater emphasis on his work in the New Testament field. Dr. Worrell has showed himself already to be a scholar of unusual attainments as well as a man of attractive personality.

EDUCATION IN RELIGION

Education is the primary duty of society, as it is the primary responsibility and opportunity of the individual. This axiom is expressed tersely in the familiar saying of the average man that a man ought to make the most of himself. More elaborately, but I fear less clearly, it may be expressed as the duty of the individual to bring to realization all the gifts and powers bestowed upon him by God through his heredity and environment, and the duty of society to bring to realization all the gifts bestowed upon it by God through nature.

In this primary duty of society the three primary institutions of society are concerned; these are the Home, the Church, and the State. There has been, however, for four hundred years, grave concern for and serious difference of opinion concerning the division of this great task among these three institutions. For a thousand years in the history of Christendom the Church claimed the right, if it did not confess the duty, of education for society. Since the Renaissance, and especially since the Reformation, the State has come to recognize its duty and in many instances to claim its right in the work of education, and still more recently, as the Home comes to self-consciousness as a sociological, as well as a biological unit in society, it has come to recognize its duty and to present its claims in the work of education.

At the present moment we are not to consider the conflicting claims of these three institutions as to general education, a matter which is by no means settled throughout Christendom, but we have to concern ourselves with the matter of religious education, that is with the teaching of men to make the most of themselves in their relation to God, and with this is involved the reflex action of a right relation toward God upon the relations of a man with men and with nature. We are concerned especially with the duty of the Church and the right of the

Church in this work. Moreover for us the discussion is simplified for the country which is our home has for good or for ill, I believe decidedly for good, accepted the principle that this part of the work of education is not the business of the State. There are many who are inclined to dispute this and to shrink from the logical issue of this position, but my own feeling is that so far as we are concerned it is permanently fixed as a policy of our common life. Our debate is as to the respective duties of the Home and the Church in religious education and our peril is that in the discussion of this matter it shall result that we neglect the duty and the opportunity altogether.

Now there is a sense in which the Church is primarily an educational institution, and its work an educational work, that is, the business of the Church is to help men to make the most of themselves. Dr. Gladden says, "The Church is in the world to save souls, we say, and that is true, only we must remember that souls are just people, men, women, and children. Our business is to save them, but in this we are the followers of Jesus and the title by which Jesus was best known was Teacher; His followers were His disciples, learners, and the word in which He submerged His message was, repent, which means change your mind, get a new idea of what life means; that was His way of saving men. He put a new idea of the meaning of life into their minds and got them to choose it; that is the greatest work that any teacher ever does for a pupil. This surely is the main business of the Church." I think this is a fair statement of the position toward which most of our Churches are coming. Fifty years ago along the Main Street in Hartford two very different men were preaching the gospel as pastors of Christian Churches. One was known and is remembered affectionately and gratefully in the city where he lived and wrought as a faithful, energetic, and devoted minister. The other was known throughout New England and is remembered wherever English books are read as minister, seer, and prophet, both of a new view of the truth in the world of thought and a new method in the life of the serving Church. These men were Joel Hawes and Horace Bushnell. Joel Hawes counted that year lost which did not witness a revival in Center Church. Mournful are the pages of

the report of the Church for many of those years wherein he preached and toiled as minister. Exultant are the reports of those other years wherein protracted meetings resulted in numerous conversions. As one reads over these reports covering the fifty years of the good man's ministry, it is apparent that these revivals, though separated by different periods of time, were regular in their recurrence. In those years the church membership was recruited. In the other years few were added to the fellowship. Horace Bushnell deprecated revivals. He wrote "Christian Nurture." I am not familiar with the records of the church he served during the period of his ministry, but whatever may have been its results as ministered by his hand, his theory of the right method of recruiting the Church and of building up the Christian fellowship has steadily gained ground from his day until now. Fifty years ago the main dependence of the churches of what is called the evangelical family was upon the revival. Today few churches in all the country depend upon the revival; most churches make use of it only occasionally and as an auxiliary means of growth and many churches, even within the evangelical family, make no use of it whatever. Bushnell has won his great debate in practice as he has also won his great debate in doctrine. Perhaps it is better to say that both Hawes and Bushnell were right, but that the emphasis has shifted from Hawes to Bushnell, if I may venture to make my revered predecessor stand as typical of a multitude of the men of his day. We do not undervalue the revival as an occasional, necessary means of recruiting the Church, of reclaiming men whom the processes of Christian nurture have failed to win for God, but we recognize that our dependence must be upon the work of education in religion.

Now the relation between religion and education is a theme which has provided material for many a learned essay and profound address. There is so manifestly a relation between these two that it has always been tempting to the philosopher and to the orator to seek to set it forth. But the nature of this relation is of such delicate and subtle character, it lies so deep in the springs of life that the task has always been difficult and baffling, and I suppose for that very reason it has been the more

fascinating. To the historian, also, this theme has been alluring, for it is a fact that in history these twain have been joined together, and the prosperity of the one has been dependent upon the vigor of the other. But here also, in many particular cases, the direct relation is difficult to point out, and therefore here again there has been a subtle and baffling somewhat which has been the more fascinating to the student of man's progress. Moreover art has rejoiced to join these twain together, and the mural painter, with his frescoes, makes education to be the hand-maiden of religion; or portrays these two as twin sisters in the service of the common life. Certain it is that no artistic attempt to represent the dominant interests of civilized peoples could fail to give prominent and related places to the figures of religion and of education.

If we review the history of our own country where the institutions of religion and the institutions of education have been pledged to keep apart the one from the other, it will be not less but more strikingly evident that there is a deep relation between the two which is none the less real because it is difficult adequately to describe it, and none the less necessary because we find it wise that the spheres of their operation should be distinct in the State. It was the schoolhouse that was placed beside the Meeting House in all Puritan and Dutch settlements at the beginning. It was a band of Connecticut ministers that founded Yale College as it was a band of Massachusetts Puritans that established Harvard College before. Higher education in this country has come to its own in the recognition of princely states and of the great overlords of modern commerce and wealth. But her beginnings and her inspirations have been in and have flowed from the institutions of religion.

Now while it has been generally accepted as true that education and religion are thus vitally related, that education is a matter for the creation of religion and which religion must inspire, I think it has not always been recognized that religion is also a proper object of education. The sacramental notion has tended here to influence deeply those who in other matters have made strong protest against it. The idea has been that religion and in special the Christian life are to be communicated and

nourished by means not only not the result of educational processes, but sometimes even by means in opposition to and defiance of those educational processes. It has been said that religion is a matter of the heart and the hand, not of the brain; that the business of the Church is to cultivate the religious emotions, to nurture the principle of love in the disposition, to train the hands and feet in the way of the moral life; that it doesn't matter much what a man believes if his heart is right; it does not matter much what a man's creed is if his life is clean; and that after all, religion is an irrational matter and the moment you apply brains to it, it disappears. Now I suspect that this notion is pretty widely prevalent, but I venture to ask whether it is anything different from the old sacramentarian notion that the Christian life is deposited for all men with certain properly appointed custodians of it and is to be handed on in accordance with certain rules and definitions from one generation to another and is all the while to be exempt from the mental laws and intellectual processes to which every other interest of life must be submitted. Now in so far as this position is the affirmation that not by intellectual processes alone is the religious life to be developed, not by purely mental discipline is character to be enriched and made beautiful, I sympathize with it. It is true that a man can live a very real Christian life who has very little intellectual ability; that a man can live and achieve a very noble Christian character who has had very little mental discipline concerning its principles and the laws of its development. But I do want to affirm that this is true only when a man has very little brains for his equipment. I want to assert that a man can get into heaven with very few brains, but he must use all that he has.

At this point Jesus' word concerning the liberty of the faith is significant, "Ye shall know the truth and the truth shall make you free." It is by an intellectual process as well as by a personal appropriation that that measure of truth is to be received which results in moral freedom. It is by a process of development in which the learning and knowing powers of man are taxed, strained, and developed by use that the liberty of the sons of God is to be achieved. It is by reason of the principle which Jesus here declared that the Church ought boldly to enter upon

the work of education in religion. I fear that the old sacramental notion has been fostered in the very heart of Puritan communities by the position we have taken on the separation of Church and State in the work of education. We have said that religion shall not be taught in the schools by State authority at State expense, for it is too delicate and difficult a matter to be entrusted thus to the machinery of legislation and government. In this we said well; but I fear the tendency has been to say after this, what certainly it is the easy thing to say, that religion doesn't need to be taught much anywhere; that it isn't a thing that can be taught; that if people are going to be religious they will be: teaching will not help them on, and if they are going to live without God and without hope in the world they will live such a life and no amount of teaching can persuade them otherwise. Therefore, it's necessary to have good school buildings to teach other things, but any kind of a building will do for a Sunday School. It's necessary to have trained teachers to teach everything else, but any kind of teaching will do in religion. This was manifestly the easy thing for our Churches to say. Was it the true, the honest thing? When we protest, "You shall not teach religion in the public schools," we make a negative proposition, the weakness of which is apparent to every thoughtful man. What we must say is, "We will teach religion in the Church," which is a positive proposition, and which a strong man can take. We must say, that while we cannot inculcate the religious life by instruction, we can mightily develop and strengthen it by teaching and training; while we cannot with blackboards and maps and desks and chairs and tables and expert superintendents and trained teaching, absolutely insure character against defect and loss — while we cannot by an examination paper awaken loyalty to Jesus as the Lord of man's life and the Saviour of man's soul — we can greatly enrich Christian living by furnishing it with adequate intellectual stimulus; we can mightily reinforce Christian character by interpreting to it the laws of God with the light of Jesus' word upon them in their application to the manifold and complex life of our own time.

It is true that the most blessed influence of the work of the Church in religious education in the Sunday School for now

nearly one hundred years has been the personal contact of teacher and pupil. The personal loyalties that have arisen in this relation have been the channels for the ministry of love. That was the great thing in my Sunday School experience and in yours. If we ever reform and improve Sunday Schools so as to reform and improve that out of them, what will be left will not be worth our keeping, and wasting time and strength and money over. But the Sunday School has accomplished this not because it has had inadequate quarters, untrained teachers, amateur superintendents, slack and inefficient management, but in spite of all these things. In the face of these difficulties and against this handicap love has found a way. Now we would give love means and method in the confidence that love will use these with increasing power for our children and our children's children after us.

This being so, where shall the Church begin this task? By what methods shall she follow it up? How shall she realize its ideals which she must at once recognize? Let me try to give a tentative answer to this question by describing, as best I may, a church in which these things are being attempted. Let me premise by saying that the church I describe is not the one of which I am pastor, though I trust this is our ideal, nor is it any other church I know. It is rather a church of my dreams and hopes.

In this church the work of religious education may be said to begin, formally, for the individual in the sacrament of infant baptism. Parents do not wait carelessly until their children are two or three years old and then begin to remark to the minister that there is something needed "to be done" to the child which has been neglected, sometimes even remarking that "Willie has not been either baptized or vaccinated yet." But in this church gladly and eagerly the babes are brought while they are still babes over the threshold of the Meeting House, not that something may be done to them by somebody, but in order that the parents may take upon themselves solemn vows for their child, and the church, through its minister and responsible representatives may, on its part, make a solemn pledge to fulfill its duty for this child. Here the Home and the Church covenant together

to labor each with the other in this holiest task. The parents will exercise themselves to put round this child pure, good, and worthy influences at home, to enforce by precept and by example the rules of the gospel upon the developing life, and so in word and deed to give God chance through their fidelity to answer their earnest prayers. The church, moreover, is pledged here to provide adequate facilities for welcoming this child into Christian fellowship, glad, loyal, and generous association with those who are learners of Jesus. The church promises to devote of her best mental and spiritual power to the giving to this child of an adequate and progressive conception of God, of man, and the world and to the holding up before him of worthy ideals of character, both in the teaching of its pulpit and in the lives of its members. I have never been able to quite understand the doctrine of irresistible grace, but I have a feeling that if, on the one hand, the parents of children who are brought in baptism and, on the other hand, the Church which through its appointed representative acts in baptism — if these two really understand and fulfill the vows there made, this sacrament would come nearer being a medium of irresistible grace to the growing life than any other ceremonial or sacrament could ever be.

This church now seeks to fulfill its pledge and into this home where the mother is kept by her babe during its infancy on Sundays and the father is kept by his loyalty for the mother and the child, there comes from time to time in friendly calls and kindly tokens testimony that the church remembers and cares. If the parents feel this the child will know it by a kind of instinct, the Cradle Roll will be something more than a pasteboard box with a hole for pennies and nickels. It will be a sympathetic and winsome invitation, which at the earliest practicable moment will bring the child into the kindergarten of the Sunday School on Sunday mornings and the father and mother back to their places in the congregation.

In this church the kindergarten meets at the hour of the morning service in a room bright with southern light and cheery with flowers and plants, and inspiring with pictures. Here for a winter or two the child spends the happiest hour of its week, learns some simple songs, a few tender scripture texts, but these

are only the material with which the child learns something better, namely that the church is the home of its best life, of those inspirations and impulses which will bring the most of happiness and the truest blessedness into life.

At six or seven years of age this church is ready for the child with a well-appointed and equipped primary department where the Bible stories are taught in simplicity, connected scripture in important passages is learned, certain great hymns find lodgement in the mind and heart, and now and then a festival is held where gaiety and happiness romp together. This department is also a benevolent society in itself and develops altruism in its concerns for worthy causes presented concretely and in their juvenile aspect by the sympathetic superintendent who becomes *ex officio* a "key-woman" in the church life.

At eight or nine years this church provides for the child its junior department with a wide-awake superintendent and a loyal corps of alert teachers. Here the emphasis in teaching is upon biography which is studied for its narrative and action values. The work of committing to memory important scripture is continued and the list of known hymns is enlarged. Once or twice in the year a social for the department gives a kind of group spirit for the room, but the social nature is developed here for the most part through the teachers who form their classes into clubs, each with some man or woman of achievement in political or civic or philanthropic life as its hero. These will be men and women of action, Jane Addams, Grenfell, Roosevelt — these are the kind of persons the study of whose lives will win and hold such boys and girls.

From the junior department at ten to twelve years the child comes into the main body of the Sunday School in the intermediate department. Here the emphasis is still upon the biographical element in the scriptures, but the dominant interest is in its character values, and the culmination of this work is reached when the life of Jesus is studied and His character exhibited and warmly urged upon the boys and girls as they frame their ideals for life. Here from time to time use is made of the scripture that has been learned and of the hymns which have been committed to memory. Extension of this work is left

to the judgment of the several teachers as they discover aptitudes in their pupils. Here again the classes are also clubs, perhaps bearing the same names and giving allegiance to the same heroes as in the junior department. The teachers are Christian men and women eager to get next to their boys and girls and in very close touch with the pastor concerning their development. Indeed it is during this period of the religious education of the youth that the decision slowly forming through the preceding years becomes sufficiently clear to be recognized and confessed. The pastor being in consultation with the teachers will welcome into a personal conference those who are ready for it and will seek to interpret to them personally, the meaning and practice of the Christian life, the privilege and the responsibility of active fellowship in the Christian Church. Most of the boys and girls between fourteen and sixteen years of age will accept the invitation, hear faithfully the instructions of their minister, respond gladly to his exhortations and heartily commit themselves before the church as servants and followers of Jesus.

Now the upper half of the Sunday School, its senior department, awaits them at this critical stage. The teacher that has guided them as they have made their choice to enter into the Church, who has been in consultation with their minister in that critical period, remains with them for two or three years more. The emphasis in the instruction turns now upon the connected history of the Old Testament and upon the moral teaching of the prophets and in the New Testament upon the precepts of Jesus and the apostles and the application of these precepts to the conduct of the personal life and the development of personal religious experience. In this church at this time a goodly company of earnest men and women who may have neither the time nor the gift for the teaching work of the Sunday School are ready with kind words and a helping hand to welcome, strengthen, guard and guide these young men and women through the critical three or four years that follow their reception into the full membership of the church.

By this time the boys and girls have finished high school and are scattering for college or the several activities of life. They pass from the main body of the Sunday School into one or another

of half a dozen adult classes according to their tastes and interests. One is a class of young men which will have a gifted Christian woman as its leader and teacher. Here perhaps some special course of study may be followed, but whatever the material of instruction the concern of the teacher is the progressive enlargement of the pupil's intellectual conception of religion and the progressive deepening of the pupil's culture in character values. Another will be a class of young women in which the social element will be dominant, its leader a kind-hearted Christian woman who will be concerned for the conditions of life of her pupils, many of whom are doubtless away from home and boarding in the city. Another will be of men and women under the leadership of some one of unusual intelligence and, if possible, of some special adaptation to face the problems of the literary study of the Bible, or of the application of the teachings of Jesus to the conditions of modern life. So these adult classes will grow in number in this church until practically all the membership of the church are concerned in one or another of them.

In this educational scheme place is to be made also in this church for groups of people engaged in study of and service for the great missionary fields of Christendom. The city conditions, conditions in the state, in the nation and in foreign lands will receive both study and sacrifice as from the senior and adult departments of the Sunday School one and another is recruited into the groups that are engaged in the interest of these several regions of influence.

In this church the minister will conceive as a primary duty the teaching function of the minister. It will be his privilege either to conduct and inspire the weekly meeting of the teachers of the Sunday School or to use the regular midweek meeting of the church during a good part of the year for the purpose of systematic exposition of the Bible. From time to time he will make use of current books interpreting Christian truth or Christian duty in the same way. He will, however, look upon the Sunday morning sermon through the greater part of the year as his supreme opportunity to teach unto men the things of God, or, to adapt Dr. Gladden's figure, "to give to men a new idea which shall have power to transform life and to mold

character." To this end he will preach in series sermons upon the Christian truth and the Christian duty both for the individual and for society. He will seek to set forth the relationships of Christian truth to the mental atmosphere and habit of the time and the bearing of Christian precept upon the duties of citizenship, of business and social relations and of domestic life. These sermons will never be mere exhortations; he will be able to say of every one of them, I have tried in this to teach some truth as well as to enforce some duty, or to arouse some impulse.

So in this church will the work of religious education be recognized and attempted. When the attempt is boldly made I cannot but believe that it will inspire such confident coöperation in the homes of the people as to secure far better results than have yet been attained or than could be attained by any possible attempt in this direction on the part of the State.

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THE RELIGIOUS USE OF FOOD IN TURKEY.

We read that Isaac was badly treated by the Philistine King of Gerar, but that ultimately the two entered into a bond of friendship, and Isaac entertained his royal guest at a feast, in connection with which they swore to maintain mutual relations of peace, Genesis 26:30,31. Subsequently when Jacob and his father-in-law Laban separated their extensive establishments from each other after long intimacy and serious friction, they agreed to part as friends, and made a covenant with each other which they confirmed by a sacrifice and by eating together.

Many of the religious rites which appear in the early pages of the Old Testament, using the word "religious" in a general sense as implying a recognition of the Supreme Being, have been shown by Dr. H. Clay Trumbull in his suggestive "Covenant" books to have been practiced far more widely than by the people of the Biblical world. This fact is remarkably illustrated in the breaking of bread together among the people of Turkey to-day. Not only is hospitality enjoined as a social duty, but there is a prevalent idea that to eat together constitutes or confirms a sacred bond between the commensals. To refuse to eat with a person is to avow yourself his enemy. A friend offended says of his former companion, "I could do many things against him, but we have eaten bread and salt together," — and therefore he cannot raise a hand against him. A Turkish constable was detailed to guard our mission premises during a season of danger, and on leaving he said, "I commit you now to God. For so long a time I have eaten your bread and drunk your water; henceforth we shall always be friends."

Food is one of the great good gifts of God, and a pastoral or agricultural people, like the clans of Turkey, living near to nature and feeling their dependance upon providential bounty, keenly appreciate the meaning of food to men. It is but right

that part of what is supernaturally given should be returned to God in the form of sacrifice or should be shared with one's needy fellow-creatures. Wanting some fruit on a journey I once asked a Turk who was picking plums to let me have some. He helped me generously, but when I offered pay he said, "Oh, no, God gave them to me, and I'll give some of them to you." One motive for such hospitality is the desire to lay up a store of merit in heaven.

Sacrifice is offered and sacrificial food is eaten in general by all the people of Turkey whether Mohammedan or Eastern Christians. They never waste good food by burning it. Aside from the great annual Courban¹ of the Mohammedans, any person may offer a voluntary sacrifice at any time. An animal from the flock or the herd is slain with simple religious ceremonies, the meat or the salt last fed to the animal is blessed by a priest, and the meat, with bread and, if convenient, other dishes, is divided into three parts, of which one is given to the priest, one distributed among the poor, and one is used to furnish a table for the offerer and his family. A priest² is not always present, though the ceremony usually takes place at some of the many sacred shrines in the country. All the meat may be distributed to the poor, or all may be retained on the table of the host, who invites neighbors and the needy to share with him as his ability or his sense of the proprieties directs. Such a sacrifice may be vowed by anyone who desires to avert misfortune, seeks restoration to health for himself or a sick friend, hopes for prosperity in business or on a journey, yearns for a child as Hannah did, or when for any other reason he feels the stress of human life and his own dependance upon supernatural aid. Then the vow is redeemed at the first suitable opportunity at the shrine of some intercessory saint.

¹ "The Courban" here spoken of is the annual festival called by Turks *Qurbān Bairam*, 'Sacrifice Festival', and by Arabic speakers, *Al-'id al-kabir*, 'The Great Festival', or *'id al-adhā*, 'The Festival of Sacrifices'. It is strictly part of the pilgrimage ritual. On the tenth and two or three following days of the month of the *Hajj*, or pilgrimage, *Dhū-l-hijja*, each pilgrim slays some animal—a ram, a he-goat, a camel or a cow—in the valley of Minā near Mecca. This commemorates the ransom of Ishmael—so in Islam instead of Isaac—with a ram. Similar sacrifices are offered throughout the Muslim world by all who can afford it; the flesh is either eaten by the sacrificers or given to the poor.

D. B. M.

² When Mr. White speaks of a "priest" here, we must not think of any sacerdotal office with ordination to act as intermediary between God and man. Priests in that sense do not exist in Islam. What is meant is simply the guardian of the shrine. The shrine is almost always the tomb of a saint, and the guardianship is frequently hereditary in his descendants. Such a shrine may thus be a valuable family possession.

D. B. M.

Last spring the rains were insufficient and belated³, and one day a letter came to me from my dervish friend, Ali Sheikh, inviting me to contribute to the purchase of sheep for sacrifice the next day, with a request that I would personally attend the ceremony and participate in the sacrificial meal. I knew the spot well before, — a beautiful nook up among the mountains, beside the sacred grave and spring of Hadji Veli and under a sacred grove. There the blood of the devoted animals was poured out, cracked wheat and unleavened bread were added by the villagers, and a great concourse partook of the sacrificial meal and then united in the intercessory prayers offered for the gift of God's great mercy of rain.

In this city there is a Bek Tashi *tekye*, which may be explained as a sort of Mohammedan monastery, at which on the tenth of the Mohammedan month Mouharrem red soup is served with bread to all comers. The expense is provided by certain revenues of the monastery devoted to that purpose. This red soup is called Ashoura⁴, and I have eaten of it with the chief

³ In Islam there is a regular, and somewhat complicated, Form of Prayer for Rain (*al-istisgā'*). It, however, does not provide any sacrifice; which, in this case, is undoubtedly a survival of old Semitic usage, received into Islam by being connected with the tomb of a saint. The canonical Muslim usage, on the other hand, provides that the domestic animals should take an actual part in the prayer-ceremony, as they, too, suffer from the lack of rain. This, also, is certainly old Semitic; for a similar feeling with regard to beasts compare Joel, i:18, ff. and iJonah, 3:7 ff. The canonical Muslim usage probably goes back in its details to an old Arabian rite, while Mr. White's is mingled Muslim and North Syrian. It also provides, as here, for non-Muslims taking part in the ceremony. The fullest Arabic references I can give — and they are well worth translating in full — are al-Bājūrī's commentary on Abū Shujā's little treatise on Shāfi'ite *Fiqh*, vol. i, pp. 239 ff. of the ed. of Cairo A. H. 1307 and to the *Ihyā* of al-Ghazzālī, vol. iii, pp. 423 ff. of the Cairo ed. with the commentary of the Sayyid Murtadā.

D. B. M.

⁴ The history of the observance of the Day of 'Āshūrā' in Islam is long and complicated. When Muhammad arrived at Medina a fast was being observed by the Jews there, conjectured to have been that of the Day of Atonement. He adopted it as a fast in Islam, and it was subsequently fixed on the tenth of the month Muharram, the first of the Muslim year. Later the observance of the day as a fast was left to individual choice; but the fact that on it, in A. H. 61, there occurred the murder of al-Husayn, son of 'Ali, at Kerbela, has made it a day of mourning for all Shi'ites and for such Sunnites as venerate the memory of the family of 'Ali. Al-Hasan, the other son of 'Ali, had died, peaceably or by poison, at Medina some time before. Further, on another side, the day seems to have become confused with New Year and harvest festivals, such as the Persian Naurōz. With this connects the use of particular dishes and mixtures of food, which vary in different localities. Strict Sunnites, also, who object to mourning for al-Husayn, have tried to do away with that significance in the day of 'Āshūrā' by connecting it with other religious events. On this day God accepted the repentance of Adam, the Ark of Noah stood still, Moses was saved from Pharaoh, Jesus was born, Joseph was saved from the pit, Job delivered from his sickness, Jonah from the great fish, etc. It is peculiarly a day of festival with Bektashites. Even in their solitary monastery at Cairo on the slope of the Muqattam hills, they hold a feast on this day, and distribute soup, meat, etc., to the poor. See Lane's *Modern Egyptians*, chaps. xi and xxiv; Sachau's transl. of al-Birūnī's *Chronology*, pp. 199 ff. and pp. 326 f.; Sprenger's *Leben Mohammads*, vol. iii, pp. 53 f.; Goldziher's *Beiträge zur Literaturgesch. d. Shi'a*, pp. 57 f.; Michell's *Egyptian Calendar*, pp. 74 f. On the Bektashites in general, see Georg Jacob's *Türkische Bibliothek* B. ix.

D. B. M.

dervish at his table. A high Mohammedan authority assured me that the custom originated in the time of the prophet Noah. He said that Noah was six months in the ark with those who believed in him and provisions ran pretty low before they came out. This was on the tenth of Mouharrem, and then the prophet took what was left of the wheat, beans, lentils and other provisions, and cooked them together in one big kettle, and all the company ate of it, and then they set forth in the world again. The Alevi Mohammedans⁵ fast (till sunset) for ten days prior to Ashoura, and especially they refrain from drinking pure water, though they allow milk, soup, and water mixed with fruit juices. For orthodox Mohammedans, Ramazan has supplanted the fast preceding Ashoura, but the red soup, alleged to contain seven ingredients, is distributed every year at the recurring season to the crowd that gathers to partake of it at the palace of the Sultan. They are particular about the color, which they usually produce with grape juice, and which seems to me doubtless a memorial of the use of sacrificial blood. The abstention from water is now connected with the death of Hassan and Huseyn, sons of the fourth Caliph, Ali, who are said to have been deprived of water for ten days before they were killed. The Alevi people are in the habit of sending dishes of soup to the houses of their neighbors and friends at the annual festival, and occasionally invite their Christian acquaintances to sit with them at their own tables.

When a death takes place in this land of my adoption among people of almost any class or faith, the bereaved family provides a table with "soul food" for the rest of the deceased. Sometimes the feast is provided for by the will of the dead man. It may be held on the evening of the burial day, or a week later, or even forty days later, and it may be repeated annually if the piety

⁵ These are an extreme sect of Shi'ites who practically deify 'Ali, and this ten days fast leads up to the memorial of the murder of al-Husayn, his son, on the day of 'Ashūrā.' That day, therefore, has become the central point of the Shi'ite religious year and ritual. According to another extreme Shi'ite sect, the Nusayriya, Husayn was not killed at Kerbela but disappeared, just as did Jesus according to the orthodox Muslim doctrine. I suspect strongly that the Alevis here spoken of are of the Nusayrite view, as they have turned the 'Āshūrā' celebration into a festival. With other Shi'ites it is a day of mourning like Good Friday with the Christians. Of course, these sects are not regarded as really Muslim either by Shi'ites or Sunnites. They are strange mixtures of the old local religions with heretical forms of Islam. For the Nusayriya, see Dussaud's *Histoire et Religion des Nusairis*, Paris, 1900; and for 'Āshūrā with them, see pp. 143 ff. of the same.

or property of the donors so incites them. Abundant food and drink are provided, relatives, friends and particularly the poor are bidden to come, they eat and drink, and then some *hoja* or other suitable person offers a prayer in which all present are active or tacit participants, craving the mercy of God upon the soul of the dead. Sometimes they agree to repeat such a formula as, "There is no god but God," seventy-two thousand times, and they say that by enlisting a hundred men, each repeating the phrase rapidly, they can complete the task in half an hour. Thus they give expression to the yearning of the heart in behalf of friends departed.

Members of the Eastern Churches are waking up to the fact that their religious inheritance contains many things that are a legacy from paganism and are not based on the Scriptures. Some of these things are spiritually suggestive; others are inexpressibly saddening; many are at best but the husk of religion with or without a living grain enfolded therein. Here is a village church in one room of which every Sunday many dishes of food are placed, the gifts of the well-to-do, to be distributed by the sexton among the poor and the strangers. Many kill a rooster on Saturday as a sacrifice, and use the meat as the staple of their Sunday dinner. Or if some one is sick, they present a sacrificial animal to another family, asking them to eat the flesh and pray for their sick friend. A community may sacrifice a hundred animals on the feast of St. George. At the tomb of St. Chrysostom bread dough is held to rise without yeast. Each church is usually founded in the name of some particular saint, and when that saint's "day" comes around in the calendar the congregation gather large supplies of food at their church, and feed the multitude who flock thither from all the region around. Black Sea fishermen make up a purse among themselves, and on St. Andrew's day cook whole wheat with flour and sugar, consecrate it in the church and join in a convivial meal, but they keep part of the sacred food and when the sea is rough cast pieces into it to still the raging waters. Last Sabbath I witnessed the ceremony of blessing the grapes in a neighboring church. During the service a large urn of grapes was placed before the altar on a stool and before a reading desk. A priest read from a book

what was probably a series of prayers offering thanksgiving to God in connection with the firstfruits of the grapes, and petitions that the whole crop might be abundant and profitable, but as the service of the mass was not interrupted by the blessing of the grapes, people could not intelligently follow the latter service. But after the service was over the grapes were passed around for all who would to eat from, and strict people do not taste the grapes of any season until the firstfruits have been blessed in the church. Some do not eat any fresh fruit from Lent until this ceremony.

All these ceremonies are shadows of the truth. They show the need of the heart and its feeling after God if haply they might find Him. But husks do not feed the soul, and these forms do not satisfy the worshipers. They are in earnest of the better time when the day shall break and the shadows flee away.

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RUDOLF EUCKEN — A STUDY IN CONTEMPORARY THINKING.

A distinguished specialist, when unduly pressed to express an opinion in a case brought to his attention, is said to have given the illuminating reply, 'If the patient recovers he will be likely to live.'

Somewhat analogous is the present state of opinion concerning philosophy. During the last century men have grown more and more impatient of its mediaeval vocabulary, its tortuous methods, and its uncertain and intangible results. Its problems, or many of them, seem to the average man too far removed from practical affairs, as if created solely for the exercise of intellectual ingenuity, without any perceptible relation to life. In academic circles, even, the pursuit of philosophy has continued oftentimes by act of toleration, more out of respect for honored names and an honorable place in the history of education than from any conviction of its vital function.

To this general decline of interest in philosophical study a number of different causes have contributed, all more or less closely connected with the emphasis which during the greater part of the nineteenth century was placed upon the external as opposed to the inner life of man. Science has been largely occupied with the study of the mechanical structure of nature and its laws, while the application of newly discovered forces and laws has been accompanied by increased and often exclusive attention to commerce and the amassing wealth. And finally, the new place and power of material things has tended more and more to give aesthetic, moral, and religious impulses a secondary importance not only in practice but in theory. In so far as nature comes to be regarded as the source and goal of life, problems of the inner life are simply put out of court. This was notably the case in Positivism, which more perhaps than any other system

influenced the English thinking of the nineteenth century. Or, as in the case of the Neo-Hegelian movements of the same century, philosophy was divorced from life altogether and pursued simply as a dialectic. Or finally the pursuit of truth was abandoned altogether, giving place to the measure of things entirely in terms of practical values, as in Pragmatism.

The age has not been without counter movements. In the first place, each of these one-sided attempts to construe reality in terms of force, mentality or values has been subjected to searching and destructive criticism. In the second place, problems have emerged which cannot be adequately dealt with from either point of view. Certain specific investigations, such for example as the study of the origin and nature of mind, have raised questions that science alone cannot deal with¹. In the same connection, arises the problem as to the standard by which values are to be determined. Pragmatism seems to need some spiritual basis, some permanent foundation for its value judgments. Furthermore, studies in the history and development of thought, in which the nineteenth century was especially prolific, have disclosed certain well-defined and recurring tendencies to return to the spiritual explanation of the world and of conduct. Most important of all, advance in so many departments of knowledge has created a new demand for unity which cannot be supplied by any single part in the great structure of knowledge. So from every side there is demand today for the study of life as a whole and in its ultimate relations; for a new philosophy vitally related to the problems of the age, indeed growing irresistibly out of those problems.

Among the leaders of this new movement in our own country, Professor Royce, who for a quarter of a century has insisted in season and out of season upon the spiritual reconstruction of philosophy, is *facile princeps*. No one has combated more vigorously the presuppositions and positions of Pragmatism, and his work is likely greatly to weaken the influence of this philosophy among thinking men². In France a foremost place in the thinking world is occupied by H. Bergson, who, in his reconstruction of reality, proceeds entirely from the point of view of the

¹ Cf. Huxley, Romanes Lecture on *Evolution and Ethics*, 1893.

² Cf. especially the last chapter of his *Philosophy of Loyalty*.

inner life, taken not intellectually but in its entirety.¹ The pioneer of the movement in Germany and altogether its most distinguished representative is Rudolf Eucken, since 1874 Professor of Philosophy at the University of Jena. Long influential in his own country, in England, and America, general attention has been called to the importance of his work all too late by the award of the Nobel Prize for Idealistic Literature in 1908. In this paper it is our purpose to consider Eucken in relation to this new spiritual movement, as a representative of the new idealism.

Eucken's literary career covers a period of more than thirty years. And like men of genius generally he has been an unusually prolific writer. His interests have led him into many fields. A collection of his essays published in 1904 (*Gesammelte Aufsätze*) contains illuminating discussions not only in the realm of philosophy, but also in the field of education, of poetry, and of politics.

His philosophical work is characterized by the same breadth of knowledge and of treatment. No philosophical writer of the nineteenth century, with the possible exception of Hegel, is so completely at home in every department of this wide field. Eucken's earliest books are technical and deal with aspects of the Aristotelian philosophy². And from time to time he has continued to publish incisive studies in the more recondite fields of philosophy³. His investigations of Neo-Platonism have been especially thorough and fruitful. Eucken takes rank also as a philosophical critic. His first notable work in this realm appeared in 1878 and was translated into English two years later under the title, 'Fundamental Concepts of Philosophical Thought,' which appeared in a third German edition in 1904 under a new title (*Geistige Strömungen der Gegenwart*), greatly modified under the influence of Eucken's constructive philosophy. In 1890 (4th Ed. 1902) appeared his greatest work in the historico-critical field, which was translated into English in 1909 under the title, 'Problems of Human Life as Viewed by the Great Thinkers from Plato

¹ Cf. James, *Hibbert Journal*, April, 1909, for a characteristic review of Bergson's philosophy.

² *Die Methode der Aristotelischen Forschung* (1892).

³ Cf. *Geschichte der phil. Terminologie* (1879) and *Die Philosophie des Thomas von Aquino und die Kultur der Gegenwart* (1902).

to the Present Time.' But Eucken is not a historian of philosophy in the accepted sense of the term. He is never concerned merely to expound the ideas of a great thinker or to exhibit the progress of thought between different systems. He uses history to illustrate and to confirm his own central convictions. He is essentially a constructive thinker. This was evidenced as early as 1885 by the publication of a little book bearing the significant title, 'Prolegomena to investigations concerning the Unity of the Spiritual Life.' The book is technical, showing the influence of earlier scholastic studies. At the same time it illustrates many of his later methods and contains the essence of his later system. The ideas here suggested in barest outline are developed in series of works of remarkable clearness, at the same time pervaded by an almost prophetic earnestness¹. The latest and as yet most complete statement of Eucken's View of Life is found in his *Grundlinien einer neuen Lebensanschauung* (1907), which has been largely used in the preparation of this paper. In some of his later works, notably the *Sinn und Wert des Lebens* (1908), (2d ed. 1910), translated into English under the title, 'Meaning and Value of Life' (1909), we have a more popular statement of Eucken's fundamental ideas. Other works have to do with the application of his conclusions to special problems. This is true of *Der Wahrheitsgehalt der Religion* (1901), which is the completest statement of his religious philosophy, also of the later work, *Einführung in Eine Philosophie des Geistesleben* (1908), in which he discusses the problem and scope of philosophy. Other spheres remain in which Eucken's ideas are as yet only outlinear. Thus we await with greatest interest a fuller expression of his views on the social question in the light of his central convictions concerning the nature and place of spiritual life. The same is true regarding ethics.

Eucken is *creative* not only in thought but in style. Where existing terms do not seem adequate he either coins new ones or uses the old ones in an enlarged sense². He makes language his vehicle. While he uses figures sparingly it is always with effect.

¹ *Die Einheit des Geisteslebens* (1888). *Der Kampf um einen geistigen Lebensinhalt* (1896).

² Cf. List of such terms at the end of the Prolegomena.

His diction is seldom poetical, at the same time it is as far as possible removed from the dry-as-dust language of mere technical philosophy. It is the language of life, glowing oftentimes with an almost prophetic fire. Eucken always writes under the stress of the feeling that it is the mission of philosophy not only to discover and elucidate truth, but also to inspire and elevate the life of men. While of course Eucken's thinking has undergone changes in the light of his profound historical studies and of contemporary criticism, and while he himself has always remained singularly open-minded, in its great essential conception of the spiritual life his philosophy is practically the same today as at the beginning. Its development has been one of application and enlargement rather than of vital modification.

As would be expected in the presentation of a few central ideas in many forms and in a succession of works there is much repetition. To an extent this could not be avoided. At the same time many sections might have been greatly abbreviated through the use of references to preceding discussions, which are very rarely employed. However, the vitality of Eucken's thinking rewards us amply, even for the perusal of his sometimes over-long chapters.

In one important particular at least Eucken follows Kant. He begins with the statement of certain great antinomies, only these are antinomies not of thought but of life. In whatever direction we turn in the modern world we are met by certain apparently irreconcilable conflicts. Thus, there is the conflict between the mechanical and ethical. While our power over nature has been greatly increased, and while the development of the modern state has concentrated our activities, and greatly enlarged our sense of the possibilities of further development in the same direction¹, this has been very largely at the expense of our moral life. More and more we have tended to become parts in a great world machine, conditioned and limited in every direction. There is likewise a conflict between our individualism and our increasing social sympathies. The practice of modern life does not agree with its theory. Just as naturalism constructs its world out of atoms, so it attempts to build up mind out of separate impressions,

¹ *Proleg.* pp. 7-8.

and finally to give us a society made up of individuals, but it supplies no real bond of unity among the individuals. Logically this ought to give us egoism, but in spite of our individualistic view of the world, we exercise our sympathies more widely and more freely today than at any preceding time in history. Finally we observe in the age a conflict of cultures. One is inherited. It comes to us from the ancient world modified by Christianity. It makes the real home of man another world. It is essentially supernatural in character. Modern culture makes the present existing world the center of life. The gradual transition from one point of view to the other is strikingly illustrated in the sphere of religion by successive movements from transcendental Theism to Pantheism; from Pantheism to Agnosticism; from Agnosticism to Positivism.

So we stand today at the parting of the ways, on a great divide, as it were, between two worlds whose antecedents are totally different, whose view points are directly opposed. The result is doubt and unrest on every hand. We have broken with the old Supernaturalism because of its inadequacy in the present state of knowledge and life. At the same time the new culture threatens to dissolve the entire spiritual world into mere forms and shadows. We have at the periphery of life a great wealth of material. What life demands is a new center and new centripetal forces to bind this wealth of material together; the present problem of philosophy is a problem of unity¹.

At the same time this new center and this unity are not supplied by any one of the older systems of thought, nor yet by the newer aesthetic and social movements of the age. Eucken's critique of Naturalism is far-reaching and trenchant. In its exclusive attention to objects it ignores the very life process in which alone it is possible for us to know and occupy ourselves with objects. Moreover, life as presented by Naturalism contains far more than Naturalism is able to explain. Both in theory and practice it assumes and utilizes the very spiritual life which ostensibly it ignores or denies. Finally, from its premises it is totally inadequate to deal with the problem of moral values. Its last word in sphere of ethics is, Utility².

¹ Cf. the careful summary, especially of the last point in *Grundlinien*, pp. 71-76.

² *Grundlinien*, pp. 19-33. Cf. also *Der Kampf*, pp. 1-25.

But equally inadequate for the task is Idealism both in its older and more modern forms. In its religious form especially as presented in Christianity it is out of harmony with modern thinking, and in the absence of those deeper impulses out of which historic Christianity sprang threatens to become artificial¹. In its artistic forms Idealism fails for lack of a vital connection with the depths of life. Wanting this it easily becomes vague, superficial, and in its relation to the more irrational aspects of life degenerates into a shallow optimism². Finally in its more intellectual forms, as it appears in the great philosophical systems of the nineteenth century, it emasculates the spiritual life by identifying it entirely with thought processes. It ignores the fact so abundantly evidenced by history that intellectuality in its greatest manifestations always springs out of the movement of life as a whole. It substitutes mere *forms* for *productive activity of life itself*³.

From a different point of view, but for the same fundamental reason, viz., its one-sidedness, Eucken rejects as equally inadequate to the present task the attempt to construe life in terms of will. Such an attempt must fail for the simple reason that will alone can never supply life with any positive content. At every stage of its development will is thrown back upon the contents and the movement of life as a whole. This likewise is the failure of Pragmatism. It is life as a whole and never the mere will to believe or to act that determines values. Even more fatal is the practical dualism which Voluntarism introduces into life. It reduces Culture to Work; at the same time it ignores the soul that gives work and action their inspiration. Thus unconsciously this view of life confirms the opposition between the subjective and objective which it is the very function of philosophy to overcome. To this separation of conduct from soul, Eucken suggests, may be due the failure of the present age to produce men who are at once great, powerful, and self-poised⁴.

Each of these systems takes some one aspect of life and treats it as if it were the whole, and therein lies the failure of them all. *What we need is not a new handling of life in its different phases,*

¹ *Geist. Ström.*, p. 74.

² *Grundlinien*, p. 50.

³ *Geist. Ström.*, p. 46f.

⁴ *Geist. Ström.*, pp. 46-49.

but a new handling of life as a whole; not a new treatment of the different aspects of life, but of the totality (*Inbegriff*) of life¹. This is Eucken's starting point and one of the most fundamental points for the understanding of his philosophy.

Viewing life thus comprehensively we find, on the one hand, that it is intimately associated with the natural order, indeed never seems to appear except in relation to that order. At the same time the life process shows an inwardness which proves that life is more than the natural order. It shapes the material which it receives, gives it unity, and sets it in relation to a whole, which would be not only impossible but meaningless if life were no more than the succession of events that we find in nature. This transcendence of life over nature is abundantly evidenced also by the phenomena of our social life; by our ability directly and consciously to act contrary to our own interests; by our power to transform work from a mere *means* of self-gratification to an *end in itself*; by our ability to transcend the merely individual point of view and to build great structures like the State and the Church; finally by our power to set aside the existing order entirely and to strike out new lines of social development. How inexplicable a great personality like Luther and a Reformation like that of the sixteenth century from the point of view of Naturalism¹!

Here then is a new order of life which we may call the spiritual as opposed to the natural order. Whatever its relation to nature, and at this point we shall see that Eucken is not sufficiently explicit, it is never to be confused with nature nor conceived as a mere product of nature. Neither can it be limited to man as in the older form of Idealism. For so long as the spiritual life is conceived as merely human, it remains powerless to free us from the domination of nature under which we actually find ourselves notwithstanding our theoretical independence of it³.

The spiritual life becomes adequate to the facts and the tasks of life only as it is freed from its merely human associations. Spiritual life is not merely subjective, but *substantial*⁴; its processes are not merely psychological, but *noological*⁵; it is a *world-life*, which transcends man, but which at the same time

¹ *Prolegomena*, p. 2f. ² *Grundlinien*, p. 88f. ³ *Grundlinien*, p. 108f. ⁴ *Grundlinien*, p. 119. ⁵ *Ibid.*, p. 200.

imparts itself to him, and lifts him to itself¹. Here, then, is the first great foundation of the New Idealism, viz., *The Independence of the Spiritual Life* (*Selbständigwerden des Geisteslebens*), upon which Eucken lays great emphasis and which he expands in a variety of directions². Although stated in modern terms, and developed in accordance with the laws and spirit of modern thinking, it is a revival of the fundamental principle of the Platonic Philosophy, although Eucken would not describe this underlying principle as an Idea, nor his philosophy as a philosophy of Ideas. The underlying principle is Life in the most comprehensive sense, and its unfolding in individual experience and in social relations is the philosophy of Life³.

There is another characteristic of the spiritual life equally fundamental. It is subject to a movement of its own. And although this movement is a movement of life, a life-process, and not a mere dialectic as in the older idealistic thinking, it presents the same phases. It unfolds itself first in a diversity of forms, and out of this diversity it returns again to unity. The movement is entirely inward. It has no cause or goal outside itself. It seeks no external good, but develops reality out of itself or rather itself into reality. Its goal is its own self-completion⁴. This inner movement Eucken describes as the *self-activity* (*Selbsttätigkeit*) of the spiritual life⁵, or its *being-for-itself* (*Beisichselbstsein*)⁶.

It is here that Eucken departs radically from the older cosmic idealistic systems. They too conceive the world as a process of unfolding. But in a static sense. The world ground is itself complete, and manifests itself in different forms and varying degree. The new conception is *dynamic*, and the life-process is a *development*. The spiritual life is not only a fact, but a *problem* and *task* (*Aufgabe*). "This inner pressing forward, this self-attainment, is the essence of life, both in individual experience and in world history. Where it does not exist there is no true life, and no true history. The struggle of life for itself, for its own contents, for its own truth, is the greatest and the most intense of all struggles⁷."

It is this dynamic conception of the life process which enables

¹ Ibid., p. 115.

² Ibid., p. 116f.

³ *Einführung* p. 6f.

⁴ *Grundlinien*, pp. 119-120.

⁵ Ibid., pp. 137-138.

⁶ Ibid., p. 128.

⁷ Ibid., p. 128.

Eucken to save human freedom, which in the older cosmic idealistic systems is never more than a mere semblance. The spiritual life sustains a two-fold relation to man. On the one hand, he finds his own life only in the most intimate and direct relation to the life-process. Only as he participates in the whole does he gain a superiority to nature and develop a true inward life. The whole must impart itself to him. At the same time, the life-process does not act independently of man. He is not simply a theater in which great world forces play. *These forces must be taken up by his own activity*; they require his own decision and application.¹

Thus Eucken becomes a defender of the doctrine of human freedom, but at the same time he interprets freedom in a different and very much larger sense than is common. It is no longer merely a matter of action, but of being. Two worlds meet in man and the relative place which they are to occupy depends upon him. Which world will he make his own? What is his answer to the great 'Either-Or' of life? It is man himself who gives *direction* to his life, and all the details of conduct are incidental to this greater decision concerning the whole. If it is not possible for us to withdraw ourselves from the conditions of our existence and arbitrarily to set ourselves into new relations, we can through the exercise of judgment and volition transform what otherwise would be mere fate into the service of a constantly developing life. We can recognize and appropriate the new world present in our own life, and in so doing we become factors in the solution of the world problem, soldiers in the world conflict, co-laborers in the fulfilment of the world task². From this point of view in his *Grundlinien*³ Eucken coins the word Activism. He uses the term always in an *ethical* sense, to distinguish the movement of the spiritual life from the blind operation of the forces of nature. It includes also what he calls the *productive* character of ethical conduct, i. e., such conduct is not merely readiness to obey precepts; but it is the effort to further all that is good and true, to build a kingdom of reason and of love that constitutes Activism. And herein the latter differs also from the Pragmatism so widely current, especially among English speaking peoples, which makes

¹ *Grundlinien*, p. 139.² *Grundlinien*, p. 141f.³ *Ibid.*, 210f.

the conditions and needs of men the norm of the world and of life instead of lifting spiritual activity itself to a place of transcendence and making that the standard by which to view and to test the contents of life¹. And what more telling criticism has been made of Pragmatism!

It is not possible here to follow in detail or even to suggest the many applications of these principles. Nor has Eucken himself developed them fully in all directions.

There are, in the first place, certain general problems the solution of which is made possible by the assumption of the independence and self-development of the spiritual life. Thus, the age-long conflict of subject and object. If the spiritual life transcends both the world and the individual then the distinction is not an absolute distinction. The life process is not a movement from object to subject nor yet from subject to object; not a filling of the subject by the object, nor yet a mastering of the object by the subject (as Kant suggested). These are simply phases of one developing life, which as life deepens and moves toward its goal will be successively overcome².

Moreover from this point of view we are able to arrive at a unity of life which cannot be reached when we proceed from its details by a sort of process of summation. *Unless Unity is somehow present at the outset it can never be reached.* That is evidenced by the whole history of thinking. But if the spiritual life lies back of the individual; if it contains from its very nature a principle of unity; if it comprehends in itself all that is manifold, then the problem is solved, not abstractly, but through life itself; not only theoretically, but practically as well, for in so far as men come to feel that their life is part of a larger whole, their selfishness and their spiritual inertia tends to be overcome³.

And because this larger conception of the spiritual life enables us to overcome what heretofore have seemed irreconcilable contradictions, and because it does supply a fundamental principle of unity, it throws light upon the great practical problems of the age.

For example, it promises a new Ethic. Systems of Ethics we have from many points of view, as religion, social, and economic life. And therein consists mainly the present failure of our moral

¹ Ibid., 212. ² *Grundlinien*, p. 117f. ³ Ibid.

life. We have failed to observe that the *life-process itself is moral*; that our Ethic must be sought in the *whole*, not in the different aspects of which that one life manifests itself. It must spring out of the feeling that we are not merely spectators but fellow-laborers in the building of the world life. The Ethic built upon this broader foundation will be *positive* and *constructive*; it will stand in closest relation to 'modern' problems, at the same time it will always deal with those problems fundamentally, never in any compromising spirit; it will be *social*; finally, it will recognize the intimate connections between the *moral and religious* life¹.

This enlarged conception of the spiritual life gives us likewise a new ideal of education. If in reality our life is only part of the greater world life, then our older classical ideals of education for the individual alone must give place to a new and broader conception of training for social service, not in the superficial sense which is so common, but out of full realization of the vital, inner connection between the life of the individual and the life of the whole².

Light is thrown also upon the social problem. This is fundamentally a question as to the real relation that exists between the individual and the social body. The pendulum has swung alternately to the side of individualism and of socialism. The former prevailed at the time of the Reformation. The nineteenth century witnessed a movement to the other extreme threatening to engulf the individual altogether in the mechanism of modern industry and of the modern state. This subordination of the individual to organized life in industry and in the state is the fundamental objection to Socialism in its modern forms. Such subordination contradicts the whole trend of historic development. Only in the most primitive conditions do we find the individual completely subject to custom, authority, and tradition. Civilization tends more and more as it develops to recognize and to assert the independence of the single man. It is a question, moreover, whether the *motive* which Socialism supplies the individual, viz., social utility, the good of the whole, is adequate for the *production* of wealth, even if it should suffice for its distribution. Further, in making the judgment of society the *norm* of truth Socialism seems

¹ *Grundlinien*, 277f. ² *Ibid.*, p. 284f.

to ignore the fact that historically the promotion of truth even in relation to social welfare has been nearly always the work of minorities or of individuals¹. Again, the *end* which Socialism seeks, viz., freedom from pain and the pressure of necessity, is not comprehensive enough. It underestimates the importance of our longing for truth and a spiritual content of life; it surrenders the very thing that is most characteristic of man, viz., his struggle for unseen and eternal things. Finally, Socialism lacks the *power* to produce the state which it represents as the goal of life. The creation of new and better social conditions requires an appreciation of the greatness of humanity, and an inner nobility of soul — conceptions that do not find adequate place or statement in modern socialistic theories². Consequently we find in the closing decades of that century a swing back again to the other extreme as seen in the philosophy of Nietzsche (and may we not add, in the dramas of Ibsen and Shaw, and in the essays of Anatole France?) From the point of view of neither the individual nor the social body is it possible to solve the social problem. The spiritual life requires them both, the originality supplied by the individual, the consolidating influences that come from society, but it transcends them both. They derive their truth and their strength from the spiritual life of which they are both manifestations and which they both serve. The opposition between them will disappear only with the deepening of the life movement itself³.

Eucken's treatment of all these vital questions is as yet only by way of suggestion. We can only hope that time and strength will permit the fuller working out especially of the ethical and social applications of his philosophy. In only one realm does the discussion assume something like full proportions — viz., that of religion. We can only indicate the more salient features of his treatment of the subject.

Like the social question, religion is only part of the larger problem of the spiritual life — the problem in its ultimate relations. It has the same presupposition upon which we have seen the spiritual life to be dependent, viz., independence and self-

¹ Cf. Matthew Arnold's famous Essay on 'Numbers.'

² *Grundlinien*, p. 45f. ³ *Geist, Ström*, 280f.

activity. Religion may exist without the idea of God, as in Buddhism, but never without the idea of two opposing worlds. More than this, religion always takes for granted the operation of a higher order in present life, inciting to new ideals and establishing it upon new foundations¹.

To this higher order religion applies the name God. But the idea of God is not reached through any mere speculative process, but only through the movement of life itself, through a *struggle* within ourselves through our realization of "the power of the whole"². Through the same inward struggle comes also the contents of the idea of the divine, and the determination of its relation to the world. Our constant dependence upon the presence and power of the spiritual life will lead us to reject Dualism in all its forms³. On the other hand, Pantheism is to be rejected just as decisively, for the reason that it removes the opposition of two worlds, which is the very essence of religion. It makes the fundamental mistake of assuming that the highest for which we strive is already attained; that the feeling of separation between ourselves and the highest is mere appearance. It substitutes contemplation for ethical freedom; it explains away or minimizes evil instead of overcoming it⁴. The problem of the relation of the absolute to the world, like every other problem with which we have to do, depends upon a new *and deeper movement of life itself*; by which alone the conflict between the dualistic and pantheistic view of God and the world can be overcome. Thus Eucken takes his place among the *ethical* monists, who make the final solution of the world problem depend upon the *upward struggle of present life*.

More original and more suggestive is Eucken's conception of the relation of God to man. He avoids the age-long issue between determinism and freedom because he abolishes the conflict between the human and divine. Instead of lessening the divine grace or detracting from the divine power, the self-activity and freedom of man are their supreme verification⁵, because freedom and self-activity indicate the effort of man to appropriate the divine present in his own life. Morality, representing man's freedom, and reli-

¹ *Wahrheitsgehalt*, p. 156f.

² *Ibid.*, p. 173.

³ *Ibid.*, p. 188.

⁴ *Wahrheitsgehalt*, p. 186ff.

⁵ *Wahrheitsgehalt*, pp. 194-202.

gion, representing man's dependence, are not two opposing or unrelated spheres. Rightly conceived morality is the supreme proof of the presence in us of an absolute life; but this is also religion. As to *how* these two are related, how grace can give rise to freedom, dependence to self-activity, there is no answer. This is an *Urphenomenon*. We must be satisfied with the realization that the phenomenon is not isolated, that the same problem reappears at every stage in the development of the spiritual life¹. Inability to explain fully the relation of the two worlds does not affect the integrity of religion, since to deny this would create a still greater problem. The religious life is of far more importance than any accounting for the same to reason².

Since religion shares the struggle and forward movement of the spiritual life, we may distinguish the "universal religion," i. e., the form which religion must assume under the laws of the spiritual life, from religion in its existing forms, or as Eucken calls it, "characteristic religion"³. The two are mutually related. The former sets the goal; the latter has to do with the construction of religion under actual conditions. Without the latter the universal religion becomes empty form; without the former characteristic religion grows narrow and loses its power to lift us to the life of God.

Christianity is a characteristic religion, in so far as its form and contents were largely determined by the conditions out of which it sprang. At the same time it has certain absolute elements. It is, in the first place, a religion of *redemption*, i. e., it seeks the transformation and elevation of life through the immediate presence in it of the divine. Moreover, it represents the Kingdom of God — its central idea — as arising not through any external causes, but through a complete *inward unification* of life, in which the human is raised to the divine. In these two essential points, in its complete break with the natural world, and in transformation through the movement of life itself, Christianity expresses the very deepest nature of the spiritual. Here Christianity is ultimate. At the same time, there are other merely temporal elements due to the origin and history of Christianity, out of keeping with the spirit of modern thinking, which Chris-

¹ *Wahrheitsgehalt*, p. 194f.

² *Ibid.*, pp. 196-7.

³ *Ibid.*, p. 339f.

tianity may lay aside without any prejudice to its essential content and worth, which it must lay aside if it is to exert a dominating influence upon the present age.

The old idea of miracles as a special interference with the course of nature, thereby confessing that nature not spirit is the real norm of life, must give place to an appreciation of the far greater miracle of the spiritual life itself, a life which through all vicissitudes maintains its own integrity against the onslaught of natural forces¹.

Christianity must, likewise, revise its conception of revelation. Truth is *not* something that can be *received* merely; it must be *won*. So that however much we may reverence traditions received from the past, and however valuable these traditions may be for the direction of the movement of life, they can never take the place of the free *creative* activity of life.

Finally there must be a revision of Christianity's conception of the relation which God sustains to men. Great personalities are always essential to progress. Indeed it will be through the appearance of such men that the present age will be eventually rescued from its confusion and set forward on a new course of development. But to assume that the presence of the divine in the world is in any sense limited to one personality, however great, or is related to that personality in a way unattainable by other men, is to lower our conception of the power and scope of the divine. The founder of Christianity is indeed unique, and far more than the object of historic veneration. By the power of his originality he is infinitely more to us and nearer to us than any other man can possibly be. At the same time our faith in the scope and power of the divine forbids us to affirm that he is divine in any sense that we cannot attain. "It helps me not to have a perfect brother; I myself must become perfect," says Eucken, quoting Eckhart. Freed from these limitations due to its origin and history Christianity promises to become the religion of the future².

Such then in brief are the landmarks of Eucken's thinking, and some of the directions in which he has attempted to apply the principles of the New Idealism. But no summary such as this can do justice to the scope and above all the spirit of Eucken's

¹ *Wahrheitsgehalt*, p. 406f. ² *Wahrheitsgehalt*, p. 431f.

work. No one has sensed more keenly than he the real *struggle* of modern life, nor has any one stated its problem with more sympathy. He does not accept the current solutions or attempted solutions of this problem, and is a keen critic of historic and present systems of thought. At the same time he exhibits the profoundest knowledge of the origin of these systems and is deeply appreciative of their underlying motives. It is safe to say that the nineteenth century has not produced a stronger opponent of Naturalism, and yet with the underlying protest of Naturalism against the emptiness of nineteenth century Idealism he is in perfect agreement. And while he rejects this idealism he does not hesitate to accept and to enlarge its central assertion of the supremacy of spirit. He opposes current Socialism; at the same time he sets forth with clearness its historic background and occasion. Eucken is fond of the symbolism of Art, and refers frequently to the *creative* function of artistic imagination. He is the embodiment of this creative spirit in philosophy, and handles its vast material with reverence, at the same time with the absolute freedom for which he everywhere pleads. He never loses his sense of the concrete, at the same time he never fails to present things in their larger relations. There is a *dramatic element* in his thinking¹. Everything gets its meaning from its relation to the whole and everything moves toward a great end.

That Eucken has not escaped limitations will be the verdict of those in deepest accord with the spirit of his philosophy. These limitations arise in part from the very manner in which he approaches the problem of philosophy. The very dualism which he sets out to overcome he retains in his own system. He makes it rest upon a fundamental distinction between nature and spirit. The latter cannot be derived from the former; in nature and origin it is *sui generis*. One searches in vain in Eucken's work for any clear, comprehensive philosophy of nature. He does indeed intimate in several places that it is a sort of stepping-stone to spirit, but beyond the suggestion he does not go². But there can be no final unity which does not include the synthesis of these two elements which Eucken always holds apart. In other words,

¹ Cf. Otto Braun, *Eucken's dramatische Lebensphilosophie*, *Zeit. f. Phil.* V. 134. pp. 102-117.

² Cf., e. g., *Grundlinien*, p. 224.

it would seem as if Eucken were so concerned to overcome the practical effects of Naturalism that he has forgotten to give an adequate account of the world of fact upon which Naturalism is based.

The same is true of his handling of Intellectualism. As he himself confesses¹, his distrust of the intellectualistic philosophies prevents him from fully recognizing the value of intellectual and logical manipulations. To the same cause is due his failure to use the psychological approach where it might contribute important results.

So the treatment of Religion is deficient, notwithstanding Eucken's profound recognition of its fundamental character. In his effort to escape the supernaturalism which the present age has out-grown, he fails to do justice to the impulse out of which supernaturalism has grown. There is a mystical element in our religious natures which can never be satisfied with a "universal religion" such as he outlines, and Eucken's distinction between universal and characteristic religion is partial admission of the fact that religion cannot be fully stated in rational terms. In other words, with all its profoundness and scope, Eucken's philosophy misses sometimes the breadth of view point for which he so earnestly pleads. As yet it remains a *tendence philosophy*.

However, none can ignore the great service which this modern thinker has rendered both to philosophy and to life, by his reassertion of the spiritual as the real basis of life, by his summons away from the periphery to the center of life, by his reassertion of the place and rights of the individual, by his well-reasoned and profound contention that the life process itself is ethical, by his profound reconstruction of the doctrine of freedom in the light of modern science, by his insistence upon the vital and central place of religion in every life problem, theoretical or practical, and by his prophetic appeal to the new age to save itself from complete immersion in mere activity, and consequent decadence, by the rediscovery and reassertion of its own inner life².

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¹ See correspondence quoted by Gibson, in his *Rudolf Eucken's Philosophy of Life*, p. 11 f. This is an excellent summary, and as yet is practically the only thing in English. Cf. also Gibson development of Eucken's principles in a later book entitled, *God with Us* (1909.) ² *Grundlinien*, p. 310.

SPIRITUAL GYMNASTICS.

One of the most interesting phases of these agile and inventive days is the ease with which ancient faiths are set aside as dying or dead; elderly doctrines tossed overboard; new religions invented; Christ's teaching so molded that the apostles would not recognize them, and the gospel narrative reduced to the commonplace level of our prosaic lives.

What is there which this sprightly and venturesome age cannot achieve? Would we travel? Ready-to-start excursions to Jerusalem, Pyramids and Taj Mahal invite us. Are we musical? Ready-to-grind phonographs and pianolas pour forth Mozart and Bach by the hour. Are we fagged? A tablet or a toxin slays the microbe. Do we long for college and are unable to attend an intellectual department store? Education by correspondence offers us training in science, engineering and theology, graded to Brahman or Filipino. Do we long for a home? An advertisement brings a photograph of the coy lady; and ready-to-live flats are near, fitted to meet purse and hygiene. Hungry for culture we find a ready-made library, less than two yards long, so wisely selected that a daily revel of ten minutes in it guarantees a cultivated mind.

And what is this new prize-package? A formula for the "Religion of the Future," the versatile author calls it, "without authority, individuality," or any of the "pagan superstitions of Christianity."

There is much that is true in this essay of President Eliot, in which he seeks to gather "the tenderest and loveliest teachings that have come down to us from the past." Near the opening he says religion is "fluent and among educated people should change from century to century." This seems to be the only admission of a lack of confidence in his ability to speak the final word. Toward the end this is modified when he says that

the new religion is very simple, and therefore possesses an important element of durability. It is complicated things that get out of order.

So far as we can understand it the formula is simple; perhaps the simplicity will make up for the lack of some things which used to be thought valuable in religion, such as reverence for a Holy God, forgiveness of sin, the divine and eternal Saviour, and last but not least, the Holy Ghost whom the author classes with "a host of tutelary deities." We are told that "the ordinary consolations of institutional Christianity no longer satisfy intelligent people whose lives are broken by the sickness or the premature death of those they love." We shall be ashamed to be caught reading the fourteenth of John after this!

President Eliot prefers what Jesus said about love and the heavenly Father to His teachings about sin and its punishment, and the justice of God. "The new religion will magnify and laud God's love and compassion, and will not venture to state what the justice of God may, or may not, require of Him or of any of His creatures." That is going to make a difference with those who have been taught by a "paganized Christianity" that justice is an essential element in any decent religion, or in anything else that appeals to serious minds. Toward the end he seems to doubt a little whether his religion will "prove as efficient to deter men from doing wrong and to encourage them to do right as the prevailing religions have been." Time will tell. He is grateful for the beautiful things he has gathered from the out-of-date religions, and is sure that the "new religion affords an infinite scope or range for progress and development." It is to be regretted that "the great mass of the people attached to the traditional churches will remain so,—partly because of their tender associations with the churches at grave crises of life, and partly because their present mental condition still permits them to accept beliefs they have inherited, or have been taught while young." If we cannot make a clean sweep this year and substitute the new religion for the old, we cannot be too thankful that the new one will "modify the creeds and existing practices of all existing churches, and change their symbolism and their teachings concerning the conduct of life.

It will exert a strong uniting influence among men." The author seems ignorant of many important things about historical Christianity, which good scholars could have told him, but we must not expect too much of one man. We overlook this and a number of other things since he commends Jesus so highly at the end, and informs us that "the revelation He gave to mankind thus becomes more wonderful than ever." It certainly has furnished some valuable suggestions to the author of the "Religion of the Future."

This formula is the best thing we have seen for some time. We had been looking for a new religion for several weeks, a religion we could get into our system without joggling the nerve cells, loss of an hour's sleep, or a meal; a religion with beautiful ideas; vague, elective, antiseptic, chemically pure, progressive, pragmatic, scholarly, optimistic; far superior to the worn-out religions of fear, gloom and consolation. It ought to have a good run. The vagueness and abstractness fall in with much of the thinking of our time. It will prove interesting to those capable of understanding it, and having no religion of their own. It may run its course like golfing, automobiling, bridge-whist, picture post-cards and Teddy-bears.

This formula has elements of attractiveness, especially for our times. It has no backbone of authority, so it will be easy to swallow; religion ought to go down like a Blue Point or a lump of jelly. It seems scientific, business-like; a little short in justice, poetry, music and a grasp of those lofty views of God which used to be regarded as necessary in a life of reverence; but long in generalities, sweet philanthropies and gentle idealisms. A dash of Pantheism gives it an air of encouraging mysteriousness. We had not before supposed that religion could be formulated and labeled like the specimens in a museum; that faith, hope, and love could be examined as a biologist watches the growth of a tadpole's tail; that justice could be thrown out of court altogether.

It certainly will be economical, after the formula is paid for, and it can be secured for fifty cents. Churches cost money, preaching comes high, quartets are expensive. It will not be necessary to pull down the churches at present. They will be

useful for gymnasiums, pleasant afternoons, lectures, reading rooms, under control of physical directors, doctors, dentists and philanthropists.

There is quite a call for new religions. One man is bored by the *Te Deum* and the repetitions in the *Kyrie*, and sees no reality in creeds. Others are conscious of no response to appeals for love and aspiration through a sacrificial and ever-present Saviour. Others have been so busy dissecting the body of the Scriptures that the spirit has escaped. Others of exceptional genius declare that they have a religion, but it is without form and comeliness, and they shrink from exhibiting it. To all these almost any religion is interesting, especially if it lets them do as they please. The very idea of a new religion is winsome. It quiets the conscience, suggests that the old one is defective, worn out and surely not indispensable.

As these and similar thoughts were passing through my mind, a new idea struck me. President Eliot cannot be serious; he is too wise and scholarly a man for that. What he means is in the magic words, *Spiritual Gymnastics*. He would not think that he was capable of defining the elements of the religion of the future. He only expected to scare people a little, wake them up to exercise their spiritual legs. He knew that it would not do much harm; a few timid saints would whisper with bated breath, "Isn't it awful?" But the clearer-headed ones, who have a little logic, and know a little about history, would say as Dr. Johnson said of ghosts, "I do not believe in them, I have seen so many of them." What a load was lifted from our minds when the beautiful and magic phrase *Spiritual Gymnastics* slowly dawned as the explanation of Dr. Eliot's purpose.

Now comes another gifted mind to help us out of our superstitious reverence for miracles. A brilliant preacher snatches a little time from the absorbing interests of a great city church to discuss a principle which has always been regarded as close to the heart of Christianity,—the outflow of God's mercy in unusual ways of compassionate love in connection with Redemption. We open the book expecting to find marks of thorough study, careful preparation, clear logic and sound thinking. We

look for luminous definition and some adequate conception of the bearing of this subject upon our comprehension of Christ as the supreme revelation of the Father. We are disappointed. We find a lack of lucid definition, logic, and comprehension of the place miracles hold in the Christian system. There is a good deal of special pleading, a warm flow of sweetness, but more light on the author than on the subject in hand. He fails to show how we can cut out the miracles and have left unimpaired, the New Testament conception of Christ, and the teachings interwoven with the miracles.

The book is made up of a course of lectures given at Yale Divinity School last year on the Nathaniel W. Taylor foundation and is distinctly apologetic and altruistic. It is not easy to tell exactly where the writer stands, but it is possible to guess which way he leans. At the outset he seeks to propitiate the shade of that vigorous old warhorse of the evangelical faith, Dr. Taylor. We have not heard whether the old theologian of the last century accepted the apology of the twentieth century lecturer at his beloved school. We suspect that the lectures gave him a bad half hour even in heaven.

This reflection throws doubt on the notion that saints in glory are acquainted with the capers of us frisky mortals. Dr. Taylor was rhetorical enough, but he was a clear, logical thinker. What has become of his mantle? Here is a sample from the book: "The recorded gospel, the recorded Christ, we leave behind as the swift years roll, as the great centuries pass. That divine life in Galilee and in Judaea, is far away from our time. We may weep that it is receding from the successive generations of men; but we must not forget that it is part of the history of the race, that it is the abiding and the supreme human memorial, and the glorious deep of the Holy Ghost goes forward with us; it is under the keel of the ship."

This and similar passages troubled me a little at first. I was not sure exactly what the writer meant, though I guessed that it was something more than a commonplace. It was an ocean voyage and it seemed as though he were throwing overboard some things more substantial than Jonah. But when the thought of 'Spiritual Gymnastics' dawned all was clear.

Dr. Gordon thinks we are going away from the recorded Christ; we must cast out some things; "go light," as they say; and the closing words illuminate the subject wonderfully, "The glorious deep is under the keel of the ship." How stupid not to see at the first glance that 'Spiritual Gymnastics' had taken to water. Here is a boat race. Dr. Gordon cannot be serious, he is getting up a little gymnastic exercise to develop the wings, or fins, of the saints that they too may be able to fly over difficulties or dive under them.

Then this boating practice is taken to that clearing house of interesting speculations, the religious newspaper. There is a symposium of professors and ministers with an occasional layman. They take a little time to explain how they think. All is done with due regard for the feelings of the honored author; the result is summed up by the editor, and then he passes on to discuss the shirt-waist strike or the future of the House of Lords. The result of the symposium is labeled, and filed away in the archives, with the results of the councils of Jerusalem, Nice and Trent; adjoining the works of Athanasius, Augustine, Calvin and Jonathan Edwards.

All this disturbs the minds of the thoughtful until they reflect that it is all designed simply to wake up drowsy saints, and develop them so that they may grasp the emaciated grip-sack of their faith and march vigorously toward the gates of pearl, hoping that they will not find those ancient portals dissolved into an iridescent dream.

There is a certain plausibleness in the book so far as there is any clear reasoning. We heartily admire the intention of the author; he does long to help some people who would like to embrace Christianity, if they are not obliged to take too much of it. The milk of the word is pretty strong if taken clear. Some of the elect, partly out of regard for the eloquent author, may be led to try to believe in a divine Saviour who left no remarkable signs of his divinity, except some excellent ideas of a dead man, ideas out of which His followers have tried to make out a case; a sacrificial Master who perhaps neither died nor rose; and perhaps was not even born in a way satisfactory to finical minds; in a reigning King who gave no marks of kingliness aside from His

teachings, except a rather superior humanity, if we can trust the legends. And if we play as fast and loose with the records about that as we have done with the stories of miracles, in a year or two we shall hardly have ground for faith in Christ as really a respectable man.

The fact that Jesus laid less stress on the evidence from miracles than on the evidence from the teachings is the sheet-anchor in this swimming-tank athletic practice, to use a nautical figure. This gives some slight excuse for plunging into the position that miracles should be left out of consideration altogether. Since some are not impressed by the miracle tales, one should not be antiquated enough to believe that there ever were any miracles. Since everyone is not convinced by them no one is. The logic halts a little, or rather flies, I mean it dives, but what of that in this swift age!

It is true a good deal of exercise is required of the congregations which are used to the old-fashioned preaching. The people have to "step lively please," to keep up with the nimble parsons.

There is much variety in this pious athletic practice business. A few years ago there was a stirring gymnastic exercise over second probation. The gymnasts had it out in symposiums and other wordy discussions. One party was worried lest the heathen fail of a chance of salvation and the other lest they should have one. This gymnastic tournament is about as interesting to us now as a last year's robin's nest.

Thirty years ago it was feared by some devout and timid people that prayer had received a death-blow when the famous pray-gauge was thrown at it by Professor Tyndall. We used to hesitate whether to wonder more at the irreverence or the humor of this bowling-alley contest whose fatal weakness as a test is exposed by one question, "How can we be sure that some humble and perhaps illiterate saint, ignorant of the historic test, or saddened by the thought that any one should fail to be "bound by gold chains about the feet of God," should pray for that ward with the rest?

We ought to be thankful for the variety of exercise offered in the spiritual gymnasium. We are getting a little tired of

hearing of Joshua's sun and Jonah's sub-marine. For several years the sun has gone over lonely Gibeon at his usual rapid gait, and the dwellers in the pleasant valley of Ajalon have had to be content with the same amount of moonshine the rest of us enjoy, —though there has been a surplus of it in some quarters. Jonah too has gone into a retirement better ventilated than the stomach of a fish. There is one practice-feat given in a multitude of words, with highly ingenious rhetoric, original and striking grammar, and daring flights of eloquence, to prove that there is no such thing as pain except in a mind confused and darkened. This we may call a spiritual rowing-weight exercise, because you pull forever without getting anywhere. There is one thing about these spiritual athletics which troubles me. There are many good, honest people, more distinguished for piety than for a keen sense of humor, who will fail to find either food, consolation or gymnastics in these lively and ingenious practicings. Some of them think for themselves, and have their opinion of a religion without mystery, and a Saviour who does nothing beyond the commonplace.

While we must admit that the motives which have led to the invention of Spiritual Gymnastics are of the highest class, and the results most promising for those who have the necessary vigor, it is rather severe for common mortals. People are remarkably patient with this rough football practice. They love their ministers, and hope that they will outgrow their youthful follies; then it is interesting to watch an acrobat. They have been taught to believe that in a matter so vast as the relation of the soul with God, and in the conquest over an evil so fearful and corrupting as sin, they would expect to find some mystery, that no penny-in-the-slot arrangement would be expected to meet the need of the soul.

They have loved the sacraments, and the dear, familiar words, which tell of a holy Father revealing Himself in great historic movements; of a Saviour who gave His life for us, who rose, reigns, sends His Spirit, and dwells within His children. When passing through trials they have been comforted as they have felt that an Almighty Saviour was with them. The grave has

been robbed of its terrors as they have believed that Jesus rose from it triumphant. They cannot, and will not, believe that all this is gone. They would feel homesick in a new-religion flat, though hygienic, well ventilated, lighted by an aurora and piped for gas. Christ seems to them as an eternal and loving figure, reaching out his hands of power, with forgiveness and infinite blessing.

We have yet to see the fallacy in Canon Westcott's position, "The resurrection is a miracle or an illusion, there is no alternative and no ambiguity." Jesus died, His disciples and the soldiers knew He was dead. Two days later the lacerated body had changed into a powerful engine of faith. The resurrection of Christ was the resurrection of Christianity. Sin is historical and must be met by a historical remedy. As God's remedy for sin Christianity claims to be supernatural, miraculous, and not incredible to those who believe in a personal God, whose heart is in the crowning work which culminated at Calvary.

They who are drifting out upon the barren sands of Pantheism have no relish for a religion of historic events. Dreamers may enjoy reveling in abstractions, but the rank and file of the Christian church will continue to believe with the greatest thinkers of the past that the human soul, burdened by sin, perplexed, filled with remorse, needs something more than a formula for a Pantheistic idealism, or a Saviour who rises but little above a respectable commonplace.

The periods of greatest spiritual power in the past have been times when men were too serious, too much in earnest for Spiritual Gymnastics. We need a brotherly Saviour, we must have a divine, an Almighty Saviour. The world is not to be converted by men who are in doubt about the Christ who is described as clothed with all power in heaven and earth.

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In the Book-World

The title of Dr. Alfred S. Geden's book, *Outlines of Introduction to the Hebrew Bible*, does not describe it very well. The book really consists of two very separate parts. The first 253 pages give a copious and often excellent introduction to the text and canon of the Old Testament. Such subjects as the history of the language, the origin of the Hebrew character, the sources and history of the text, MSS., editions, the Massoretes, and their system, the vowel-points and accents, the canon of the Old Testament and classifications of the books, the versions in detail (100 pp.), are treated quite adequately, though twenty pages given to Midrash and Talmud seem here rather thrown away. Where Dr. Geden is weak throughout is in philological scholarship, but he is strong and full of detail in description of apparatus. Thus on MSS., editions, and versions he is picturesque and interesting, though with little slips here and there which suggest he is really compiling and not describing books and methods that have been part of his everyday life. But in dealing, for example, with the accents he so describes their "purposes" as to give a completely false idea of their origin and to suggest that they were really primarily "accents" and not a musical notation. The second part of the book consists of 100 pages on the Pentateuch, which seems thus to be regarded as being so much the most important part of the Old Testament that the rest can be neglected, or at least has no problem of equal importance. It might, on the other hand, be said with a good deal of truth that even the origin of the Pentateuch will not come into the light until it is viewed in connection with the origin of the other parts of the Old Testament. On origin by growth Dr. Geden cites the case of Homer, thus begging the whole Homeric question. Taking his view at its best, there is the enormous difference that "Moses" must lie at the very back of the Mosaic record while "Homer" must have been the artistic redactor of the Homeric poems. (Imported by Scribner.)

L. B. P.

A volume of studies upon Old Testament Theology, entitled *Israel's Ideal*, comes from Rev. John Adams, a pastor in Scotland. The point of view is the evangelical faith of a scholar who tries to digest the various types of current Scotch interpretations of O. T. literature. The authors most cited are A. B. Davidson, W. R. Smith along with the German Schultz. Pains is taken to give good credit to the true environment of Israel. Respect is accorded continually to neighboring customs, as throwing light upon origins of faith and practice. Indeed this seems to be the author's pride. But in every case he finds within the core of Hebrew life, what-

ever its form or source, lofty meanings and enduring values, vital and true affinities with the teachings of Christ. Israel's God is always in fact the true and only God; the Hebrew prophets have veritable divine commissions; the Spirit of God does verily deal with men, and reveal things to come; though it is the leaders rather than the people that are organs of these lofty ideals and revelations. The author is manifestly not the peer of Davidson, and Davidson's work will hardly be supplanted by this. (Imported by Scribner, pp. xi, 232, \$1.50.) C. S. B.

If there is a good measure of truth in Dr. Horton's statement, "It is the unhappy delusion of the Church that it knows the teaching of Jesus," then it is time that this delusion should pass away. The Gospels are in possession of the Church and may be read. It would seem that nothing more were necessary. But the delusion seems to persist, in spite of the Gospels. The only excuse for books on the teaching of Jesus is that His teaching as contained in the Gospels does not appear to be understood. Many books are now being written for the purpose of helping men to know what Jesus taught, and all may be heartily welcomed. Among those that will prove most useful, most suggestive, and be found most profitable for careful and long-continued study we doubt whether many will take higher rank than the new study of *The Ethics of Jesus*, by President King, of Oberlin. Here is a book that is altogether admirable in its method, keen and discriminating in its judgments, and sane and wholesome in its spirit and tendency. A brief résumé of the contents of the book will serve to illustrate the method of treatment. After an introductory chapter in which the writer states his view-point, points out the place of ethics in Jesus' teaching, and reveals his critical position, he then (Chap. II) begins with Schmiedel's famous "foundation pillars" (i. e., the nine main and three supplementary passages admitted by Schmiedel as not open to question) and Burkitt's thirty "doubly attested sayings" as giving "a starting point for the study of the teaching of Jesus which can hardly be questioned." From the "foundation pillars" the inferences are: the *earnestness* of the life of Jesus; *genuineness* as essential to the true life; the necessary *inwardness* of all true moral and spiritual life, and with this the insistence upon moral and spiritual *independence*; *reverence for the person*; the *ethical* conception of religion; Jesus' sense of the *contract* of His teaching with that of His times; His *compassion*, sense of *insight*, of *unique relation* to God and men; and the resulting impression of *authority*. The "doubly attested" sayings yield equally rich results which "stated as laws of life may be brought together under the heads: moral *end*, moral *evidence*, moral *means*. The moral end reveals itself in faith in the triumph of the good. The moral evidence involves fidelity to the inner light. The moral means cover all those means by which the moral life is to be developed, such as the recognition of the unity, integrity, and inwardness of life; earnestness, watchfulness, laws of use and of habit; and the supreme principle of love,—all these as applied to one's own life in and of itself, and as applied to one's relation to others.

From the consideration of the ethical teaching in these most certainly attested passages Dr. King passes next (Chap. III) to consider the ethical

teaching in Mark and in the other common source—now generally designated as “Q”—of Matthew and Luke. Harnack’s reconstruction of Q is accepted as substantially correct. Reserving those sections of Q which belong to the Sermon on the Mount for later treatment, it is found that in what remains “there are to be found, then, the laws of life seen in the doubly attested sayings, together with the clear vision of life’s fundamental temptations, shown in the Temptation replies of Jesus, and the three special emphases,—contrast with the Pharisaic spirit, the necessity of sympathetic and tender forgiveness, and the sense of the seriousness of life.” One of the richest sections of the book is that devoted to the ethical teaching in Mark. It is prefaced by a very suggestive outline of the entire teaching in Mark which will repay most careful consideration. The “ethical notes” in Mark are found to be: “(1) Jesus’ message, method, motive, goal, and the revolutionary contrast in His teaching; (2) the great paradox, the great commandment, and the demand for the child-like qualities; and (3) the social applications of His teachings.” Next in order (Chap. IV) comes a study of the ethical teaching of the passages peculiar to either Matthew or Luke (except those belonging to the Sermon on the Mount). As to those in Matthew it is found, as is also the case in regard to Mark, that the teaching is along the same fundamental lines already discovered in the “foundation pillars” and the doubly attested sayings. One would expect the passages peculiar to Luke to yield an abundance of ethical material and under Dr. King’s guidance he will find this expectation more than justified. And yet, after all, “when one compares the teaching in these sections peculiar to Luke with the ethical notes brought out in ‘the laws of life’ set forth in the doubly attested sayings, he cannot fail to see the manifest kinship of this teaching peculiar to Luke and find the same great ethical emphases recurring.” But in Luke these notes are “confirmed and extended” especially in the parables peculiar to Luke. Finally (in Chap. VI and VII) we come to the Sermon on the Mount. The cream of the book is to be found in these and the brief concluding chapters. Very happy is Dr. King’s characterization of the teaching of the Sermon as giving us “the spiritual discoveries of Jesus” in His definition of the nature of true righteousness, in the inferences from the Beatitudes, in the motives to true living, and in the involved conception of the religious life. The discussion abounds in striking and helpful suggestions, which must be read in their context to be appreciated.

As one reads this book to the end he finds that he has been led through a process of ever deepening and expanding appreciation of the moral greatness of Jesus,—of His sanity, His keen perception of the ultimate moral values, His knowledge of the human heart, and His lofty and pure idealism. All this ought to serve as a wholesome corrective to the patronizing belittling of Jesus which seems to have found expression in high places of late, as also to the well-meant but often too gushing sentimentality characteristic of many recent books. As a book for preachers in the way of furnishing suggestions for sermons it should prove most valuable. (Macmillan Co., pp. xii, 293, \$1.50.)

The origin of Christianity has a perpetual fascination for many and diverse types of mind. And there are as many and diverse accounts of it as there are mental types. Dr. Carus has his own peculiar explanation which he publishes under the title of *The Pleroma*. His conclusion is that the Jewish contribution is more negative than positive, that Christianity is the grandchild of ancient paganism, that Paul founded the Gentile Church upon the ruins of the ancient pagan religions, taking his building materials from the wreckage of the destroyed temples of the Gentiles rather than from the storehouse of the faith of his fathers. And yet, Christianity is not the work of one man, but the product of ages. It gathered unto itself the quintessence of the past, and is a kind of "paganism *redivivus*." Our author stalks back and forth through the centuries, giving easy and ample explanation of the whole course of human history and mapping out the future ages with great assurance. (Open Court Co., pp. 163, \$1.00.)

E. K. M.

One of the latest additions to the Guild Library is Dr. Johnston's *St. Paul and his Mission to the Roman Empire*. We are informed by the Editors of the Library that Sheriff Johnston combines with the knowledge of the world a logical acumen, a deep interest in sacred literature and a strong attachment to the great Christian verities. The story travels the usual course from Paul's parentage to his last years and death. It is simply and discriminatingly told, with few variants from the "standard lives." The author endeavors to avoid theological discussion and didactic meditation, which he considers repellant to many modern minds. (Revell Co., pp. 199. 75 cts.)

E. K. M.

The recent celebration of the four hundredth anniversary of the birth of Calvin was the occasion for the publication of a large literature relating to the Genevan reformer. J. Selden Strong's *The Essential Calvinism* is a little volume giving the results of careful and long continued study. It is a successful attempt to present in clear and forceful language the permanent elements in the work of Calvin. No attempt is made to give in detail the easily accessible facts about Calvin's life and work. The assumption is that these are already familiar to the reader. The author makes a careful study of the "Institutes" and gives us his conclusions as to the original elements in that work. The sources used by Calvin are also investigated. Later chapters show his ideas of Authority and Theocracy. The final chapter is on the Dynamics of Protestantism. This is of value, but has no particular relation to the work of Calvin. It could be attached equally well to a life of Luther, as it has little to say of Calvinism as such but treats of Protestantism and the Reformation in general. On the whole the book gives a fair presentation of Calvinism and will be found useful as an introduction to the subject, or for those who do not care for a detailed presentation. (Pilgrim Press, pp. 185. 75 cts.)

C. M. G.

Socialism usually means "The social ownership and control of the means of production, distribution and exchange." John Spargo in *The Substance of Socialism* would teach us that it is something which cannot be so narrowly defined.

It is an ideal in which there is no parasitic class preying upon the wealth producers. The sum of Socialism is to limit exploitation. According to his view, the small farm and the small shop may enter quite largely into the socialist state of the future. So long as the farmer did not hire any one to work for him, and the shoemaker worked alone in his shop, the state would not interfere, because these men would not be exploiting the labors of others. The book is marked by careless statements such as "We need but to divert a thousandth part of the land and labor-power now employed in producing the means of destruction to the task of producing the means of life in order to make the whole world glad with fatness and plenty." Nothing is added to the force of his reasoning by the bitterness and contempt with which he treats those who do not agree with him. Socialists who do not agree with his interpretation of the teachings of Karl Marx are "the addled vendors of half-digested Marxian ideas." Roosevelt's teaching that the social problem is a moral one is "social quackery in its worst and most dangerous form." The volume is interesting because it shows that there is a class of Socialists who are no longer constructing Utopias, and that the old views are being modified, while remaining essentially the same. It is a fair presentation of the increasing number of Socialists who believe with Spargo. The reading of the book will remove many errors commonly held about the socialist teachings. (Huebsch, pp. 162. \$1.00 net.)

C. M. G.

The title *Helladian Vistas* aptly describes the scope and character of twenty-five brief articles or essays by the Rev. Don. Daniel Quinn, Ph.D., of Yellow Springs, Ohio. The author, formerly student of the American School of Classical Studies at Athens, has brought together various contributions that have appeared at different dates in periodical literature, and now presents them in the more permanent form of a volume of some four hundred pages. The topics of which the book treats range from Pre-Hellenic Writing in the Ægean (pp. 368-389), to Education (p. 33), Religion, and Church Polity in Modern Greece (pp. 52-62). The miscellaneous character of the subject-matter does not exclude a certain unity of treatment. Four introductory pages deal with the Balkan peninsula. In obvious contrast to 'Balkania', stands Athens, the embodiment and ideal of Greek particularism. These two elements of contrast reappear when Dr. Quinn treats of the distinction between cultural and political nationality. The cultural unity of ancient Greece was a thing quite apart from political allegiance. "Indeed the old Greeks did not have in their language a word corresponding to the expression 'state'. And when in the last century their descendants, the Romæan Greeks of today, gained their independence and organized themselves into a state, they had to adapt an old word to the new idea, and (so) their little state is called a 'Kratos' (p. 217, cf. p. 5ff). 'Mesolonghion' (p. 337ff) and 'Mega Spelæon (p. 189ff) remind us of the interest that belongs to modern Greece; themes like that of the 'Argolid and the Mykenlanders' lead us back to the margin of the pre-historic world. Cultural development is treated from the standpoint of the mainland

(pp. 351-367) rather than from that of Crete, a manifest loss in perspective, since the Mycenæan civilization of the Argolid corresponds only to the *third*, or *late Minoan period*, of insular culture. This difference of view-point is due, we infer, to the comparatively immature state of Cretan archæology when Dr. Quinn's article was first published. We are more disposed to differ with the author when he rejects Dörpfeld's identification of Homeric Ithaca with the present Leucas (p. 208). The correspondence is too remarkable to be considered accidental, and the shifting of names may well be due to the Dorian migration. Dr. Quinn's outlook is broadly human, and colored by a deep interest in the Greece of today. He sees the ancient in the modern, the modern in the ancient, mutually reflected. (Yellow Springs, Ohio, pp. 407). w. j. c.

Professor Briggs's volume on *Church Unity* is sure to attract wide attention. It is a matter which is coming more and more into prominence and it is certain that the long continued study which Professor Briggs has given to this subject entitles his opinions to careful consideration. He writes as one who believes thoroughly in the episcopal system and he sees no hope of reunion without this. "The Presbyterian, Congregational and Lutheran Churches should establish the episcopate as the much needed executive in their bodies. All churches should establish judicial church courts" (p. 167). Dr. Briggs would retain the papacy, but would limit its power by means of a written constitution. By this means he believes that one of the great objections to the papal system would be removed. This volume is of interest because it shows how far a broad-minded Episcopalian is willing to go in his effort toward the reunion of Christendom. It must be confessed that he does not go very far. His meaning in a word is the establishment of the episcopate for all churches which do not at present have that institution. There is an emphasis upon the need of bishops, upon the necessity of episcopal ordination and apostolic succession which will not find acceptance with Congregationalists. The adoption of such a scheme would mean the entire reversal of belief and practice on which the independent churches are founded. The millions in the Baptist and Congregational churches will be very slow in coming to the belief that a man cannot be a minister of Jesus Christ unless he has been ordained in one particular way. Meanwhile we may rejoice that church unity is growing through an increasing oneness of spirit, and that it is manifesting itself in practical, united Christian work. Compared with this the outer nominal unity is of little value. (Scribner, pp. xii, 459. \$2.50.) c. m. g.

In *Personality and the Christian Ideal*, Professor John R. Buckham, of Pacific Theological Seminary, has selected a theme which goes straight to the heart of modern unrest and disquietude in thought and conduct. The masses of physical science, the intricacies of the modern science of the mind, the fascinations of pathological, subnormal and super-normal psychology, the allurements of mystical passivity,—all these popularized and expounded and made the basis of metaphysical systems, theological creeds, religious cults, societies for self-culture, rules for daily living, have

tended to reduce not only the participants in these popularized movements and social organizations, but even the onlookers, to a state of mental and moral confusion. Men have sought for healing of the spirit, and the psychic pharmacopeia presented has been so abounding in its remedies and suggestions respecting methods of treatment, as to incite to brain storm, or dispose to apathetic melancholia. Professor Buckham is right in discerning that health and poise and permanent cheer can be secured only through a firm grasp on the idea of personality. His book is thus timely. It is also most wholesome. He has struck a valuable balance between theoretical analysis, and religious and ethical stimulation, the reader feels himself neither desiccated nor inflated. In our judgment the most interesting bit of analysis is the third chapter containing his distinction between personality and individuality. Perhaps the most religiously stimulating is the ninth chapter on the development of personality. The book shows a sympathetic appreciation of a wide range of literature. (Pilgrim Press, pp. xvi, 263. \$1.50.) A. L. G.

It is hardly necessary to submit to extended review Rudolph Eucken's great book on *The Problem of Human Life*, as viewed by the great thinkers from Plato to the present time. Mr. Trout's article on the author and his work which appears in this number of the magazine presents his history, view-point and significance so admirably that reference need only be made to it. We do desire however to express our gratitude to the translators for making accessible to English readers a work which we have long regretted was kept away from them. To many men philosophy seems to be remote from life. It appears as something esoteric, the product of metal spiders spinning their webs of various forms for the entrapping of unwary common sense. Dr. Eucken in this book succeeds in making philosophy live, and in making his readers feel that the great thinkers who are sometimes called philosophers with a rising inflection have been the closest of all men to life and its real problems. This work is a history of philosophy in the sense that it is a history of the unfolding thought of man as it has manifested itself in various individuals. It is not simply a history of philosophers. But it is more, even, than a history of philosophy; it is a history of the development of the life of the human spirit, and it consequently devotes near more than a fourth of its pages to the development of Christianity. Every minister ought to find the work a most valuable and illuminating volume. (Scribner, pp. xxv, 582. \$3.00.) A. L. G.

Practical Idealism, by Professor Henry Jones of Glasgow, is the most charming and persuasive presentation of Idealism as a philosophy, as a creed, and as a vital power that we have seen for a long time. The book consists of "lectures on philosophy and modern life delivered before the University of Sidney" and their presentation is colored throughout by the lecturer's appreciation that he is speaking in a new country of enormous reaches, aggressive practical enthusiasms, and dominant material motives throughout its expanding life. It is his effort to so exhibit Idealism as a result of sound thinking, as a pole-star of high enthusiasm, as

an inspiration to the attainment of ethical and religious ideals, as an hypothesis which both human history and present experience indicate to be of highest value in practical affairs, that it may wisely be accepted as the working hypothesis of a great people alert to the demands of a growing future. This he feels that he may venture to call "the hypothesis of the Nazarene teacher as to the nature of God." A quotation summarizes his thought. "Idealism seems to do better justice to the meaning of the world than Materialism; Spiritual Monism than Pluralism. The idea of Order 'works' better than Disorder; of Law than Accident and Caprice; of God than Chance and Fate. It is a hypothesis which distorts reality less; which finds reasonable room for more of its facts; which leaves over fewer incoherencies; which is less capable of being convicted of inconsistency; and which does not forget Spirit, which alone is omnipresent where truth is in question. And shall I be going beyond the facts, think you, if I venture to say that the experience of mankind is but a gradual corroboration of its truth?" The author's discussion of freedom is singularly fresh and illuminating and his treatment of it in relation to history and literature is eminently refreshing in contrast to the method of pure psychological analysis and metaphysical interpretation. His appeal to the poets as interpreters of the realities of life adds literary charm to intellectual force and spiritual insight. Practical Idealism opens the gateway of a rational optimism, and through its radiant portals he invites his hearers to enter.

It is to be regretted that the summaries which precede the chapters are not supplemented by an index. (Macmillan, pp. x, 298. \$2.00.) A. L. G.

The general philosophical position of Professor R. M. Wenley of Michigan University is much the same as that of Professor Jones in his "Practical Idealism," but his temper, style and method are so different that one is confronted by the query, can the same fountain send forth sweet water and bitter? His book contains the "Baldwin Lectures" for 1909 "for the Establishment and Defence of Christian Truth"; and one lays down the work almost with the feeling that the author is so zealous for the permanent in Christianity that the main object of the lectures is to disprove the defensibility of its historic content and temporary formulation. This combined with a certain supercilious cocksureness in his treatment of almost all who do not agree with him, and of a good many who do, and a style which would in many cases be called slovenly if it did not in most passages manifest such an obvious straining for effect, will disincline many readers to its perusal. It will repay, however, careful reading. It contains much of penetrating insight, searching criticism, clear interpretation, high ethical purpose. It is occasionally eloquent with a poetic beauty of phrase. Such a characterization seems self-contradictory, and the book is a remarkable mixture of contradictory elements. The volume has so much good matter that it is a pity the author did not think it worth while to add an index, or at least a fuller table of contents.

With all their defects, these lectures do present with remarkable power and insight just what its title describes—*Modern Thought and the*

Crisis of Belief. Professor Wenley says that he proposes to "envisage difficulties without any shirking," and adds, "if we are caught in a veritable sea of troubles, we must know at least what dangers threaten." It is because he has "envisaged the difficulties" that present themselves to the modern mind with such admirable powers of analysis rather than because they appear to have been removed, that the reader will feel under a debt of gratitude to the author. To see a problem is the first step to its solution, and much has been gained if it is even seen with such clearness as to reveal its insolubility. And the first step toward really seeing it is to recognize that it may appear differently from different standpoints. Professor Wenley will, accordingly, "review the situation, *first*, as 'science' sees it; *second*, as it appears from the standpoint of historico-critical research; *third*, as it flashes forth in the ideal spheres of morals and religion" (p. 54). These three divisions represent the three main sections of the book. In the first he submits 'science', which he puts in sarcastic quotation marks, to a rigid criticism and comes to the conclusion that "despite its multiplied placards erected in warning against 'metaphysical quagmires', it parades, not merely as a metaphysic, but as a metaphysic of a highly dogmatic type" (p. 80). This section is an admirable and acute criticism, in sympathy with the positions of Ward's "Naturalism and Agnosticism." The same can be said, in general, of his presentation of the case from the point of view of historico-critical research. The author declines to take the position of an expert in this field; but presents, and accepts, the conclusions of the 'advanced' school of historical critics. Here again the problems are brought out with great clarity, though it must be said that he does not seem fully to weigh the influence of the 'scientific metaphysic' he has rejected in leading to these conclusions. As the result of his investigations of 'science' and of historical criticism he concludes that though "our constructive inquiry appears to end in a stalemate, yet we have gained something. In the first place, and negatively, we have found that a mechanical phenomenalism . . . cannot furnish means to formulate an explanation of experience on the whole. . . . In the second place, and still negatively, we have found that Christian phenomenalism, which would set the fundamental truths of religion in an irreversible time series, is helpless to discover them there, without destruction of the entire posited series. In the third place, and positively, we have found that both movements issue from an inalienable need of our nature, and that, forced by its clamor to these issues, men become entangled in insoluble contradictions. . . . We are driven, therefore, to 'try the great ocean' of the ethico-religious consciousness itself" (pp. 228-230). It is to this essay that the last three lectures are devoted. It is here, through the interplay of the thought of the idealistic metaphysician and the emotion of the religious mystic, that he comes to the conclusion of the permanent truthfulness of the Christian religion. "Seen through the prism of the intellect, as the transient generations must see it, 'Christian truth' yet remains one in whiteness of simplicity. 'I in them, and thou in me, that they may be made perfect in one.' That is all! And, because all, capable of endless restatement, of multitudinous application. . . . Like other

Christians, I cannot 'prove' these things, any more than I can 'prove' my own existence. But I am able to say humbly, *I know* (p. 360). "Thus Christianity preserves its 'absoluteness' in the sense that it remains impervious to attacks from without" (p. 357). "The *doings* of Jesus are wrapped in obscurity—and this is far better. His *teaching* we know in sufficient measure from the tenor of the documentary sources. But the methistorical Person, as it governs down the ages, we can only learn from those whom He assimilated to himself. This should be obvious to anyone who has tried to commune with the early disciples. They at least sensed the universal in Christ by help of some other witness than companionship with the man of Nazareth. For my part, I am willing to accept this single fact as decisive against critical agnosticism."

These quotations have been given with a full sense of their insufficiency to present the complete view of the author; they are far more just, nevertheless, than any formal classification of him in generalized terms of philosophical or theological thought. Critical discussion of the views advanced would carry one over the whole field of philosophical and theological discussion. The principles involved are not strange to the readers of the present day. (Macmillan, pp. xx, 364. \$1.50.)

A. L. G.

President King's *Letters on the Greatness and Simplicity of the Christian Faith*, a virtual reprint of his "Letters to Sunday School Teachers," is a capital volume to put into the hands of earnest-minded, open-minded young people. It is a small volume. But it is freighted with a great burden. And while sensible of the delicate and sobering task he undertakes the author takes careful pains in every phrase at once to embody the heavenly majesty and attest the perfect simplicity of his theme. Technical theological terms are dismissed, all the language being the most direct and luminous possible. Thus he discourses familiarly about Christ and God and Men and Friendship and Temptations. It is a devoted and gracious effort,—it deals with soaring themes; it makes straight appeal to honesty and thoughtfulness; but for its very virtues it may yet be spurned. Nevertheless it has enduring worth. (Pilgrim Press, pp. viii, 199. 75 cts.)

C. S. B.

Side-Lights on Christian Doctrine contains studies based upon addresses on Christian doctrine given by Dr. James Orr at various conferences and Bible schools in America. The title hardly suggests the scope of the work, for it is really an outline of Christian doctrine beginning with what the old terminology would call "Theology Proper" and closing with Eschatology. It presents in most admirable form an outline of Systematic Theology well suited to serve as introductory to more exhaustive study, or as a popular handbook. It is clear, untechnical in its phraseology, abreast of modern discussion, showing a well-balanced judgment and an earnest desire to apprehend the whole truth rather than some one phase of it. It could be readily used in an advanced Bible class, and would prove both profitable and interesting. Dr. Orr's theology is conservative in its substance, but is quite free from slavery to a

past terminology, or the one-sidedness of view and emphasis characteristic of many presentations of conservative thought. In the discussion of the Atonement, for instance, the clarity with which he presents the problems which are involved, and the consequent elements that must enter into their solution, without propounding and labeling a distinctive theory, are most highly to be praised, and the same sane mental attitude appears throughout the work. (Armstrong, pp. 183. \$1.50.)

A. L. G.

Rev. J. H. Leckie has made an interesting and valuable contribution to the old but ever fresh problem of *Authority in Religion*. In all discussion of this theme the recurring question is whether authority is subjective or objective, and what is the relation of one to the other if both are recognized as valid sources of authority. Mr. Leckie makes the effort to define the primal source of authority and relate the internal to the external. The ultimate basis of authority, he holds, is "the communion of the soul with God." "If every man can speak to God, God may speak to every man." At the same time it is to be recognized that the total of that which one can recognize as directly and peculiarly communicated to him from God is very small. Here then comes in the authority of the Church and the Scriptures and finally of Christ as conveying that which is the expression of what the soul, resting back on its basal source of authority, recognizes is from God. While thus the communion of the soul with God is the ultimate basis of authority, the individual will feel the greatest hesitancy in discarding that which the God-consciousness of many pious souls has recognized as given through the authoritative communion with God. The work is considered by the author as hardly more than an introduction to the general theme. It is mainly occupied with the analysis of the problem and the presentation of his theory of its solution, its application to the authority of the Church being rather illustrative of the theory, and the authority of Christ being treated very briefly. The book is a valuable contribution to the discussion of a theme upon which the present is thinking hard. (Imported by Scribner, pp. x, 238. \$2.00.)

A. L. G.

Professor Charles Gray Shaw presents an interesting book in his *Precinct of Religion* in the Culture of Humanity. The word "culture" in the title does not mean culture in the sense of refinement, but in the sense rather of civilization or development. Professor Gray's method is to give to the essence of religion a definition and description, and then to show how this understanding of religion is accordant with the nature and activities of the human mind, and how it is confirmed by the history of religion, and still further how it justifies itself in the realm of philosophy. The carrying out of this four-fold purpose he presents under the four main captions: The Essence of Religion, The Character of Religion, The Reality of Religion, The Religious World-Order. Religion he holds is the self-affirmation of the soul. It is not science or philosophy. It occupies its own precinct and possesses its own consciousness, it belongs to the inner nature of man (p. 71). It consists in the self-affirmation of the soul over against the world. Religion is thus a

form of spiritual life limited by itself alone and conscious of its self-affirmation. As such it must relate itself to the other activities of the soul as they manifest themselves in knowledge, in the æsthetic intuitions, in ethics and in the sphere of rights. Our author's purpose thus is to show the independency and validity of the religious life as a special form of human function. Its reality as such is justifiable in the light of the history of religion, and conformable to a sound metaphysics. And it reaches its highest manifestation in Christianity. While dissenting from some of his formulations we find ourselves in sympathy with his main thesis, and are glad to welcome such a thoughtful presentation of it. (Macmillan, pp. xiii, 278. \$2.00.)

A. L. G.

Mr. Francis J. Lamb, attorney and counselor at law, is convinced that if jural science were applied to the subject of miracles their reality would be demonstrated. He feels that "the value of jural science has not been adequately apprehended," and in this belief he has written a book on *Miracle and Science*; "Bible miracles examined by the methods, rules and tests of the science of jurisprudence as administered today in courts of justice." The most notable thing about it is that it seems to fail utterly to apprehend what the modern problems, scientific, historical, and speculative, in respect to miracles, are. It belongs to the literature of a couple of generations ago. (Bibliotheca Sacra Co., pp. xiii, 338. \$1.50.)

A. L. G.

How far is the character of God depicted in the Christian revelation commensurate with the grandeur of the material cosmos, as exhibited in the most recent results of science? This is the thesis of Dr. John Wilson in *How God has Spoken*. The work is in five parts: Revelation of God in Nature, in Man's nature, in Hebrew Religion, in Incarnation, and in Atonement. Our author explains that nature is the lowest stage and common basis of all other forms of divine revelation, that man emerged out of the material universe, and as an integral part of it so far as his physical form is concerned, that God made a special historical revelation of himself through the Hebrew people and that finally Jesus Christ consummated the revelation of God, linking it in himself with all that had gone before. The treatment of the subject reminds one of the books on Christian evidences of a half century or more ago, though the scientific terminology is of a later date. The book will give comfort to many minds, although it will not resolve the deeper difficulties of modern doubters. (Imported by Scribner, pp. xvi, 344. \$2.00.)

E. K. M.

A Study of the Lord's Prayer, by the late Dr. W. R. Richards, of the Brick Presbyterian Church in New York City, will be found to be a helpful and suggestive booklet. As the author confesses, it is hard to say anything about the Lord's Prayer that has not been said before. But some things bear repeating and there is little in this book that is not worth repeating, even if the author found that it had been said before. This study is of a practical and devotional character and is entirely free from critical discussions. (Presbyterian Board of Publication, pp. 148. 75 cts.)

E. E. N.

Religion in the Making is a study in Biblical Sociology by Prof. S. G. Smith, of the University of Minnesota. It is confined to the Old Testament, and aims to aid the reader to see and conceive the old story of the Hebrew religion in the atmosphere and terminology of Sociology. The material is arranged in chapters describing the Sacred Persons, Sacred Places, Sacred Services, Sacred Objects, and Sacred Days; with emphatic chapters upon the Hebrews' Conception of Santity, their Development of the Idea of God, and the Social Value of Religion. The discussion is sober-minded, almost naïvely simple, and unfailingly reverent. There is no quarrel over matters of historical criticism, the attitude being that of quiet acquiescence. At the same time the statement in each chapter runs smoothly on much in the order of the Old Testament as it stands. The impression is conveyed that the actual evolution of the human sociological life is quite faithfully reflected in the history of Israel. In particular does the author prize the book of Judges. A major result of the study is the thesis that Hebrew social history harmonizes with human history at large in its main stages and outer forms, while yet supreme and unique in ethical and religious worth. (Macmillan, pp. vi, 253. \$1.25.) C. S. B.

No task more imposing could be assumed by a Christian than that of preparing a book on *The Mission and Ministration of the Holy Spirit*. This task Rev. A. C. Downes, British chaplain at Biarritz, France, has taken up. And not without giving ample utterance to his humble sense of its solemn gravity. It is no marvel, and probably no reproach to the author, that the rather pretentious and costly volume develops and compasses its task but feebly. The work is in its nature a sort of loosely-set mosaic of rather promiscuously assembled Scripture fragments with quite easy-going interspersed comments and remarks. Of such a product in such a field but little can be said. Still the effect is an impressive display of an urgent, mysterious, and majestic theme. (Imported by Scribner, pp. xxx, 347. \$3.00.) C. S. B.

The very practical series of homilies upon everyday behavior which appeared last summer in the "Outlook" from the pen of its editor-in-chief under the general title, *The Temple*, now appears in book form. Under the guise of comments upon the organs and functions of our human life, as the eye, the ear, the tongue, the imagination, the conscience, the reason, etc., are conveyed good measure and variety of wholesome counsel. The author's characteristic style prevails. Cocksure at every turn, there is nowhere any sign or note of uncertainty or doubt. Every phrase is *ex cathedra*. Conscious always of critical eyes and opposing views, he takes the attitude and carries the air of a self-appointed umpire, vigorously assertive, fully assured. Before age-long mysteries his mind is quite innocent of modesty, quite oblivious of caution or fear. Rather it is peculiarly his delight to race over ancient battlefields where, with his practiced method of suggesting and concealing the real issue, his dextrous disposition of paper antagonists in attitudes convenient for his few handiest blows, he heralds and poses himself as though the real protagonist in a real tournament, and then after one always deadly stroke rides grandly

away as though the tilt were well and forever done. But our agonies are not all so easily done away. Such hasty thought is all too prone to leave the foe unhurt. (Macmillan Co., pp. vii, 171. \$1.25.) C. S. B.

Christian Reconstruction in the South, by H. Paul Douglass, is a new approach to a very vital subject. It is a study of conditions in our Southern States, by a man who is a Christian and a student of social conditions. The gravity of the problem is not underestimated, but the author believes that the outlook is hopeful. His view is that industrial training for the black man is not enough, but that there is also the need of highly educated leaders. The chapter on "What the Negro has done for himself" is full of encouragement. There is a brief but very suggestive study of the mountaineer just now in the trying period of his industrial revolution, with the coming of the cotton mill, and the opening of the mines. While written primarily for the constituency of the American Missionary Association, any one interested in the problem of Christian Brotherhood as applied to the South, will find this an inspiring and helpful volume. (Pilgrim Press, pp. xvi, 407. \$1.50.) C. M. G.

Augustus Field Beard's *A Crusade of Brotherhood* is an inspiring story of hard, long-continued successful work in the midst of unusual difficulties. As the sub-title explains, it is a history of the American Missionary Association. Dr. Beard's long connection with the Association has fitted him for the important task of presenting the results of the years of labor, and the work is admirably done. Each chapter is preceded by a full analysis of its contents. There are numerous illustrations, showing the principal buildings of the schools and colleges and also the men who have been leaders in the movement in both the early and later periods. It is an interesting story because of the wide extent of the work. Beginning as a foreign missionary society, it changed its field of labor with the changing need until it has become mainly occupied with the educational and religious development of the negroes and the mountain whites in the South. No one can read the book without a new sense of the great work which has been done by the Association for the uplift of the South, from the days before the rebellion until the present time. There also comes the increased conviction that the methods of the Association are essentially correct, and that the solution of the negro problem must come along the lines on which the work has been so successful, religion and education. (Pilgrim Press, pp. xiv, 334. \$1.25.) C. M. G.

In forming the acquaintance of Robert F. Horton we are impressed chiefly by the spiritual personality of the man, his ripe religious experience, and the depth of his mental certitudes. These elements are not only felt in his spoken words, but in his Yale Lectures and in other published books. In his recent volume, *Great Issues*, we see him in a new light. We recognize the same elements, but we apprehend them as growing out of soil enriched by wider and more diversified studies. Dr. Horton has reached his conclusions through the broadest and most fearless liberal thinking, and fortified his positions through wide studies in politics, philosophy, science, literature, and art. This volume is a book of essays

upon these subjects, as well as upon religion, morality, and theology. Nowhere have we seen such an open-minded discussion of Myths, not in the way of polemic or apologetic, but in the sense of a fearless and scholarly recognition of certain apparently hostile views, which yet he captures in a courageous appropriation. The same may be said of his essay on Socialism, which boldly accepts many of the postulates of that position as essentially Christian, while yet he shows the one-sided emphasis of its contentions, and its impracticability without the dynamic of religion.

In his chapter on Theology, he says things which would have caused almost a panic in conservative circles twenty years ago, but which today would be reckoned as among the most positive and conservative contributions to religious thinking. The same may be said of his views upon Pragmatism. He is as much at home in discussing Art as he is in his chapter on Morality. The chief impression of the volume is one of assurance. He holds no brief for any school of theology or social theory; but the wide-ranging scope of his thought and reading, his sympathies with variant emphases of learning and experience, give courage to those who hold firm positions in Christian conviction after largest and most fearless forays into current discussion. (Macmillan, pp. 379. \$1.50.) A. R. M.

The aim of Dr. John P. Peters in this volume is to present certain doctrines of the church and some social teachings of Christ in a way that will hold to the substance of accepted views, and yet put them into forms of statement which will be modern in application and with an emphasis which is contemporary. The book is fearless, and *ad hominem*. Let those who doubt the courage of modern preaching in a New York audience read *Modern Christianity*. It is uncompromising and almost belligerent. It is certainly refreshing to hear such plainness in the pulpit. We believe that his social application is compatible with a position as conservative in theology as the preacher wishes to exemplify. But his theological apologetic is weaker than his social enthusiasm; and we feel that the author is not quite so much at home on the ecclesiastical side as he evidently is in his sociological positions. As a social prophet he has to try harder with the theological side of his problem than with the ethical. He is not impeded by his theology, but his task is harder in an era when social interest is popularly associated with a loosening hold upon more conventional but fundamental views of theological verities. We appreciate the courage and conviction of a man who tries so earnestly and bravely to perform a much needed task in the modern era. It is not necessary to accept exactly his statement of theology, nor to follow precisely in the footsteps of his social interpretation to acknowledge here a strong, brave, and trenchant type of man needed in the pulpit today. Let anybody try to do it better, if he can; but let us acknowledge our indebtedness to Dr. Peters for a notable utterance. (Putnam, pp. 323., \$1.50.)

A. R. M.

Here are one hundred and fifty brief sketches or "Miniatures" of Biblical characters, each sketch made to illustrate one prominent trait, by Amos R. Wells. The author calls them *Tiny Chapters*. They are

suggestive in a practical, but somewhat conventional manner. There is hardly a trace of any new light which critical studies have thrown upon the personalities of Scripture. With some exceptions, there is little freshness in the statement of predominant traits. The style is simple and clear—the child is evidently in the mind of this eminent Sunday-school leader. Practical and full of suggestion as the volume is, in our judgment it does not rank as high as other writings of the author. (Revell, pp. 312. \$1.25.)

A. R. M.

Mr. George W. Coleman, a layman, and publisher of the "Christian Endeavor World", has been contributing to the editorial page some brief articles which are issued under the title *Searchlights*. They are of value as representing the views of a business man upon practical phases of religious thought and work. The articles show keen insight, are sane, bright, fresh, and vivacious. He represents the impulses of breadth and sagacity which characterize a certain group of young men, who, like himself, have enthusiastically taken hold of religious and humanitarian problems. A fair literary style and freshness of treatment give the book qualities of point and piquancy not often found in books of a more professorial class. (Arakelyan Press, pp. 182. 75 cts.)

A. R. M.

The value of this book by Mr. William Ellery Leonard is that it presents our Lord as apprehended by a layman, a professor of English literature, a poet. It is far from satisfying to one who has deeper views of the Person of Christ than the author claims. But it presents many aspects of Christ which those may overlook who dwell only upon the conventional attributes. The book is a glowing tribute to Christ apprehended by one whose refrain is

Praise above praise, O Galilean,
Even from me.

The book shares Renan's view of Christ essentially, but with far deeper reverence. The author is not polemic. He is not contending that his view is complete. He is simply reflecting one man's grasp of certain things in Christ which have made Him more apprehensible by his own soul; and have emphasized certain elements not often dwelt upon. The title of his book reflects his point of view, *The Poet of Galilee*. It would be easy to write a sharp review of the book—so evidently one-sided, and unsufficing are many of the positions; but no, the book should be reviewed in the spirit of the man who writes it—a humble and grateful tone, not negative, not bitter, filled with a freshness of thought that tends to make the Gospel more intimate, attractive, human, however shallow it may be as a complete accounting for even the Jesus of Nazareth. The book is a tribute to the many-sidedness of Christ's character; an illustration of how satisfying even a fragment of our Lord's personality may be to an earnest soul. To interpret the content of the Gospel as a beautiful vision; to resolve Christ's inspiration into consecration and His authority into the poet's confidence of mien; to make Christ a hero of folk-lore—such views coldly uttered would challenge all our apologetics. But with every

critical abatement, the book is after all well worth the reading of those who would help interpret fruitfully to some auditors at least the Christ of the Gospels. Especially notable are his chapters upon Christ as "The Observer," "The Lover," "The Humorist," "The Story Teller." The author's explanation of "The Man of Sorrows" is pitifully weak, as he cannot possibly explain Him by his conception. Again we say read the book for its fresh, reverent, if inadequate contribution, and we shall apprehend unrecognized treasures in Him who was the *Poet of Galilee* and get immeasurably more than that. (B. W. Huebsch, pp. 159. \$1.00.)

A. R. M.

Few series of sermons of late years in this country have been more significant than the "Presbyterian Pulpit." We have had occasion to review those of Cuyler, Johnson, Stryker, Purves, Richards, Jones, and others. Dr. Albertson of Rochester contributes *College Sermons* to this succession. As befitting his audiences, these sermons are short, concrete, clear, ethical. They deal with themes touching a larger life, higher ideals, heroic impulses; a touch of sentiment here, a word of certainty there; now the intellectual and now the practical aspects of truth; a helpful word for doubting minds, or a strenuous call to individual worth. Like Hugh Black and other most successful preachers to students, Dr. Albertson seldom segregates his audiences by addressing them as a class apart. There is not a word about athletics, and seldom an academic allusion. He speaks to young men about the great verities of belief and conduct which confront us all in life. And yet these sermons, like so many other volumes of addresses to young men, seem loath to strike the deepest notes. A certain fear of distinctively religious and experiential motives, with yet a fine, clear, and stimulating discussion "about" Christ and Bible, and the higher range of living, characterizes these and similar sermons. Young men dislike cant, but they respond to passion and motive and appeal, if it be manly. This volume is full of fine, true, and vital principles, analogies, and verities, brought by affluent scholarship and wide reading into worlds sympathetic with Gospel truth; but they give the impression after all of a certain coldness. They have less momentum than the material warrants, and they stop short generally of that spiritual intensity and that motive power which adds heat to the light of a message. (Westminster Press, pp. 194. 75 cts.)

A. R. M.

This book on sermon illustration by H. Jeffs differs in one respect from other books of the kind. It is not a cyclopaedia of illustrations, to be mechanically used by decrepit minds; but it is a book on the subject of *illustration* with discussion of its principles, and fields into which the preacher may range for his material. It has a chapter on General Principles, Bible Methods of Illustrations, The Illustrative Use of Fiction, Poetry, etc., Samples and Principles in Addresses to Men and to Children. The book has several appendices occupying about one-half of the volume containing numerous illustrations of certain texts and topics, drawn from a wide range of sermonic literature ancient and modern. As usual in such books most of these illustrations are stories and anecdotes.

Some of them are fresh, but others have done service for many generations of preachers. The book is good of its kind, but it is a kind that should not have large space in a minister's library, if he would cultivate his own *Art of Sermon Illustration*. (Revell, pp. 260. \$1.00.) A. R. M.

The minister has occasion to read novels partly for rest and diversion, partly because much of the serious thought of our day takes this form of expression. Among the books which have attracted much attention is *A Certain Rich Man* by Wm. Allen White, a comparatively new man in the field of fiction. The author aims to depict the effect of great wealth as an engrossing and passionate end. Incidentally he aims to show the two types of life and ideals disclosed in a western town between the Civil War period and the present day. The central figure of the book is John Barclay, and around him are gathered varied types of men who serve by their differences in quality and ideals as a background for the ruthless exploiter. The book has some unusual literary excellences: pictorial power, ability to kindle sympathy and arouse indignation, power of keeping the author's main figure central, although he paints upon a large canvas, and has many delineations of subsidiary characters. But he confuses his story often by trying to blend prospect and retrospect in such a way that the reader does not know whether the author is writing of the man or the boy—the good man he used to be, or the bad man he is going to be. George Meredith can do this sometimes: and if it is confusing in his expert hands, much more so with a comparative novice. The book preaches a needed sermon to a money loving age. But while John Barclay is a type, the author has made him stand for so many gradations of the type that the man loses somewhat his own particular individuality. In trying to make him somehow good again toward the end of the book, and in trying to indicate a financial scheme of restitution and repentance, the book degenerates somewhat into the melodramatic and loses the grip which it might have gained on the conscience of the reader. (Macmillan, pp. 450. \$1.50.) A. R. M.

Dr. H. J. Dunkinfield Astley believes that "the truth of the Christian Religion and the revelation of Jesus Christ, the place of the Church as the appointed channel whereby grace is conveyed from God to man, of the Sacraments as the vehicles and means of grace, is shown not to be bound up with the Jewish cosmogony nor with a literal acceptance as historical facts of the legends in which the poets and prophets of Israel figured to themselves the development of the story of man, and of their own history." It is with this belief, and in order to uphold it, that he delivered the Donnellan Lectures in 1906-7, which are enlarged and printed under the title *Prehistoric Archaeology and the Old Testament*. The writer's researches in both the fields indicated by the title place beyond question his competency to speak on the subject chosen. He stands for the utmost freedom in accepting the results of archaeological and historical study and recognizes the significance of biological science in interpreting the nature of man. The great question of religion, as well as of theology, is the question as to the nature of God. The author recognizes the great

modifications that the physical, biological, archaeological, and historical sciences, through their investigations, have made necessary in the older conceptions of the primitive idea of God and His relation to man and the world. His aim is to show that a proper study of the evolutionary process, as manifest in prehistoric archaeology and in the history of Israel, when interpreted by what modern science has taught, makes manifest a steady development of the idea of God, which, proceeding through successive stages, culminates in the Christian conception of the trinity. The work of the author is not one of those which try to "reconcile science and religion" by "accommodations" of science to theological dogma or by "adaptations" of theology to scientific necessity. It is to show how the fullest loyalty to the principles of scientific evolution reveals the stages by which the *reality* of God has progressively manifested itself in the historic process. The discussion in the section on Anthropology is especially fresh and interesting. (Imported by Scribner, pp. xii, 308.

A. L. G.

Rev. Lyman P. Powell, of Northhampton, Mass., in his excellent analytical criticism of Christian Science showed, some time ago, his interest in the relation of the physical and the psychical on the theoretic side and in his book on *The Emmanuel Movement in a New England Town* has presented the results of its practical working when properly conducted on a sound basis of medical and psychological science. He was one of the first to take up and intelligently apply the teachings of the founders of this movement, and this book is the record of his experiences and successes, and the expression of his faith, based on experience, of the large serviceableness that work of this character can render to the enlarged efficiency of the Christian Church. It is a valuable and interesting contribution to the widening literature on this subject. (Putnam, pp. xvi, 194. \$1.25.)

A. L. G.

In *Health and Happiness*, Robert M. Harbin, M.D., a practicing physician, has written an interesting "analogical study of disease and sin." He conceives the body, the mind, the spirit, and God as circles that cut each other successively from the lowest to the highest, and that in each there is thus included a section that embraces something of the other and that in respect to them all man stands in a position of responsibility that reveals the analogy of the human relationship with respect to them all. There is a good deal of originality in the book and not a little that the reader will find suggestive, even when he does not accept to the full the analysis of the nature of man on which it rests. (Phila: Griffith and Rowland Press, pp. vi, 184.)

A. L. G.

Thanks are due to Mr. Louis H. Jordan for continuing a review of the recent literature of *Comparative Religion*. The pamphlet contains a critical description of twenty-five works carried out in the spirit of the author's most valuable large work on "Comparative Religion," and is to be welcomed as a valuable survey of literature. (Otto Schulze & Co. pp. 42. 50 cts., paper.)

Training the Teacher is "approved as a First Standard Course by the Committee on Education of the International Sunday School Association," and is prepared by different well-known specialists in Sunday School work. It is divided into four main divisions treating respectively of The Book, The Pupil, The Teacher, The School, and is supplemented by suggestions and maps. The divisions are broken up into lessons designed for a single exercise, each of which closes with specific questions to serve as tests. It is to be welcomed and respected as a serious effort to supply a manual which may be serviceable in the teacher-training classes which are coming to be recognized as part of the organization of a modern Sunday-school. Its method produces the impression of being somewhat mechanical; but perhaps something of this kind may be necessary at the present time. It certainly tries to do something that needs to be done, and is to be praised for its excellencies rather than criticised for its defects. (Sunday-school Times Co., pp. 270. 50 cents.)

Philosophy of Science is a combination of a sketch of the philosophical writings of a single man and the advertisement of the publications of the Open Court Publishing Company. One is by it renewedly impressed with the great mass of the literary output of Dr. Paul Carus, and the variety of his information, and by the energy and aggressiveness with which this publishing company has built up its business. (Open Court Co., pp. 214. 50 cts.)

Col. W. H. Thurston's *Truth of Christianity* has been for a good many years recognized as a manual of Christian evidences which, moving along the older lines and without any claim to exhaustive, specialized scholarship, has, nevertheless, presented the positions of the traditional apologetic with a simplicity, clarity and precision highly commendable. The form of the book and many of its contentions are outgrown, but the fact that it has passed to its seventh edition shows that there are those to whom it is probably still serviceable. (Putnam, pp. viii, 604. \$1.25.) A. L. G.

Mr. Richard Clifton has, in *The Miller and the Toad*, selected a fantastic title for a fantastic narrative in which to imbed a fantastic view of the world in general and religion in particular. Neither his use of dreamland, nor his employment of a gracious woman-spirit as his hero's guide will convince his readers that he is a Bunyan or a Dante. (Sherman, French & Co., pp. 220.)

Among the Alumni

EASTERN MASSACHUSETTS ASSOCIATION.

The annual meeting of the Association took place at the Hotel Bellevue, Boston, on March 7th, the president, William E. Strong, '85, in the chair. Although the number present was not as large as at some meetings, the spirit of fellowship was as strong and helpful as ever.

The opening prayer was offered by Rev. W. E. Locke, of Wellesley, who was long a missionary under the American Board. Dinner over, the president spoke words of greeting, cheer and uplift, basing his remarks upon some recent experiences of fraternal fellowship, upon the general theological outlook, and upon the spirit of co-operation revealed in all branches of the Christian church.

Professor Beardslee, '79, brought greetings from the Seminary, and called attention to the harmonious spirit existing there. He said that the 75th Anniversary developed into a splendid testimonial to the superb achievements of the institution and set in the front the Eternal Gospel as its message to the world. This Gospel, he affirmed, is inclusive and supreme, entitled to place its banner above all others and to dictate to the world the terms of social life. The Seminary ought to dominate in things militant and learned. Yet the number of students seeking the ministry is not in proportion to the growth of the churches; and money is not coming to the seminaries as to other educational agencies. Our own Seminary is recognized as a shining evangelical light, always in the lead. Readjustments of curriculum, improvements in methods, increases in the teaching force—all these are for the purpose of keeping it alert, alive, responsive, ready to meet the problems of the day.

As a special word to those at work in an age when everything is challenged, Professor Beardslee then gave a clear, incisive, inspiring outline study of certain verses from Luke vii and ix, urging that there is to be found in them the proclamation of a Divine Saviour who is Lord of all, one who commands an absolute faith and who has ruled and is to rule in all history.

At the close of the address Hon. Thomas Weston, one of the Trustees, spoke a few words of hearty approval of the address and of the policy of the Seminary; and Dr. E. N. Hardy, '90, added a feeling tribute to the memory of Dr. A. C. Thompson

and the goodly fellowship of past days, hoping that the same spirit would continue always. A vote of thanks was given to Professor Beardslee, and messages of affection were sent to President Mackenzie and also to Dr. Hartranft. The closing prayer was offered by Dr. Stephen A. Norton, '81.

The officers for the coming year are as follows: President, W. C. Rhoades, '97; Vice-President, G. H. Hubbard, '84; Secretary and Treasurer, L. H. Austin, '01; members of the Executive Committee, H. A. Barker, '01, G. W. Owen, '03.

CONNECTICUT ASSOCIATION.

The Annual Meeting of the Connecticut Alumni Association was held at the Seminary on Tuesday, March 15, 1910.

The first paper of the morning was an able review of Dr. George A. Gordon's book, *Religion and Miracle*, by R. A. Dunlap, 1903. This was followed by a constructive and most illuminating discussion of the general problem by Professor Gillett.

Twenty of the men present remained for lunch at which the retiring president, Carleton Hazen, introduced the innovation of after-dinner remarks. Professor Bassett spoke for the Seminary and E. W. Snow responded for the Alumni.

The feature of the afternoon session was a very practical treatment of the subject "Perpetual Evangelism," by Frederick A. Sumner, '94. R. A. Beardslee, upon request, reported the status of the Alumni Fellowship Fund, which matter called forth considerable discussion. The conviction was apparent that the cause was worthy of a warmer support than it has yet received. D. R. Kennedy was named as a special committee on this matter for the Connecticut Alumni; a move, which, if adopted by the other associations, might, in coöperation with the present Central Committee, solve the problem of completing the fund.

The officers elected for the coming year were: President, Samuel A. Fiske; Vice-President, Roger A. Dunlap; Secretary and Treasurer, Warren F. Sheldon; Faculty Representative, Prof. A. B. Bassett; Representative-at-Large, Daniel R. Kennedy.

Two deaths have occurred in the alumni circle since our last record — Oscar Bissell, '53, and Charles H. Bissell, '61, both of whom graduated while the Seminary was still located at East Windsor Hill.

OSCAR BISSELL was born at Litchfield, Conn., on December 20, 1822. He was graduated from Yale College in 1849, and, after a year in colporteur's work, from the East Windsor Seminary in 1853. His pastorates were most of them not long, the succession of places being Canaan, Conn., Westmoreland, Dublin, and Roxbury, N. H. — these three covering

about ten years — West Townsend, Vt., Warwick, Mass., Ellsworth, Marlboro, and Westford, Conn., — the latter extending from 1877 till 1891 — Holland, Mass., where he retired in 1896. His death occurred at Brimfield, Mass., where his son is living. Mr. Bissell suffered for many years from serious deafness, which cut him off from many activities. But his mind was very vigorous and his spirit urgent always. He was a reader and thinker in theological subjects, and deeply devoted to the truth of the Gospel and the spread of the Kingdom.

CHARLES HENRY BISSELL was born at South Windsor, Conn., on April 19, 1831, and was fitted for college at the East Windsor Academy. He was graduated from Williams College in 1858, and immediately began his theological course at East Windsor, graduating in 1861. His first pastorates were at Poquonnock, and Harwinton, Conn., each about four years, with some work for the Christian Commission between. In 1869 he went to the West, serving churches at Owosso, Mich., and at various places in Iowa. From 1889 till 1892 he was in charge at Morris, Ill., and then crossed into the Presbyterian ranks for a time. His special interest was in the building up of needy or neglected fields. For eleven years from 1898 he was occupied chiefly as the editor of a newspaper at Florence, Colo., where he died on December 29, 1909. He is survived by his wife and son, the latter of whom continues his father's editorial work. Mr. Bissell is described as "a man of deep enthusiasms, kind-hearted, self-sacrificing, ever seeking fruitful ways of doing good, the best of friends, and a loyal helper in every good cause."

The catalogue of changes in ministerial location during the past six months is a somewhat long one, and it includes a number of notable transfers from fields of moderate opportunity to those of wider influence and promise. As usual, we group the items in the order of seniority in the alumni list:—

HENRY A. OTTMAN, '69, since 1904 pastor at Richford, N. Y., resigned his charge on January 1.

HENRY H. KELSEY, '79, who for twenty-two years has been the energetic and remarkably successful leader of the Fourth Church, Hartford, has gone to the pastorate of the strong and important First Church, Marietta, O., the leading church in the southeastern section of the state and particularly influential because of its association with the work of Marietta College, of which Alfred T. Perry, '85, is president.

CALVIN B. MOODY, '80, for seven years pastor at Bristol, Conn., became in November president of Kingfisher College in Oklahoma, into the further development of which he will bring the same abounding vigor and sanity of purpose already shown in the pastorate.

FREDERICK A. HOLDEN, '83, has removed from the church at Huntington, Conn., to that at Preston in the same state.

DAVID P. HATCH, '86, recently pastor at Franklin, N. H., has accepted a call to Goffstown in the same state.

FRANKLIN G. WEBSTER, '86, after seven years at De Ruyter, N. Y., has removed to the pastorate of the church at Harford, Pa.

EDWIN H. BYINGTON, '87, who for ten years has been the successful pastor of the Dane Street Church in Beverly, Mass., was installed in February as pastor of the church at West Roxbury.

CHARLES F. WEEDEN, '87, recently of Lynn, Mass., was installed in October over the Harvard Church in Dorchester, Mass., the sermon being by his classmate, Professor Bassett.

HARRY D. SHELDON, '90, after seven years' labor as pastor at Lorain, O., gave up his charge on January 1, and will spend a year in European travel.

JAMES A. BLAISDELL, '92, who has been professor in Beloit College for several years, has entered upon the presidency of Pomona College in California, which seems on the verge of great expansion of influence as a center of educational leadership for that whole region.

L. POTTER HITCHCOCK, '92, for nine years pastor of the First Church, Alameda, Cal., has removed to the charge of the West Side Church, Pasadena.

ERNEST R. LATHAM, '92, has resigned his pastorate at McPherson, Kan., after two years' service.

HENRY H. WENTWORTH, '92, who until last year was pastor of the First Church, Terre Haute, Ind., has accepted a call to Orford and Orfordville, N. H.

JAMES A. SOLANDT, '94, who for six years has been pastor at Rutland, Mass., has accepted a call to the Belleville Avenue Church in Newark, N. J., beginning work in February.

JOHN E. MERRILL, '96, who for some years has been the efficient president of Central Turkey College in Aintab, was ordained to the ministry at Minneapolis, Minn., on October 10.

EDWIN W. BISHOP, '97, after two years' service with the Second Church in Oak Park, Ill., has become pastor of the Park Church in Grand Rapids, Mich., the leading church in that section of the state.

FRANK W. HAZEN, '97, has been called from Falmouth, Mass., to Peacham, Vt.

WILLIAM B. TUTHILL, '97, who has been pastor for three years at Leominster, Mass., has accepted a call to Woodfords, Me.

WILLIAM W. BOLT, '98, since 1904 pastor of Plymouth Church, Lawrence, Kan., has removed to College Hill Church in Wichita in the same state.

STEPHEN G. BUTCHER, '98, who for some years has been at the head of Straight University in New Orleans, has resigned his presidency, and plans to re-enter the pastorate.

JAMES A. LYTLE, '99, after four years in North Middleboro, Mass., has accepted a call to the church in Fairhaven in the same state.

EDWARD F. SANDERSON, '99, formerly of the Central Church in Providence, R. I., has accepted the pastorate of the Church of the Pilgrims in Brooklyn, N. Y., where Dr. Storrs was for so many years a figure of national power.

CHARLES A. DOWNS, '00, who for some time has been in charge of the Presbyterian Church at Hudson, S. D., has become pastor of the Congregational Church at Brooklyn, Conn.

ALBERT C. FULTON, '00, who for four years has been pastor at Somersworth, N. H., resigned in December to accept the post of assistant in the Second Presbyterian Church at Newark, N. J., where Pleasant Hunter, '83, is pastor.

MALCOLM DANA, '01, who was recently located at Maquoketa, Ia., has been called to the pastorate at Hallowell, Me., where he has been supplying for some months.

BURTON E. MARSH, '01, since 1906 at Farragut, Ia., has accepted a call to the Cherry Hill Church in Omaha, Neb.

JOHN P. GARFIELD, '02, since 1906 pastor in East Cleveland, O., has removed to the church at Claremont, N. H.

EDWARD D. GAYLORD, '02, after five years of success with the Good Will Church in Syracuse, N. Y., has accepted a call to the Second Church in Oak Park, Ill., where he follows Dr. E. W. Bishop, '97.

CLAYTON J. POTTER, '04, who has worked for three years in the church at Simsbury, Conn., has become pastor of the First Reformed Church in Schenectady, N. Y.

WILLIAM P. PROCTOR, '04, recently of Spokane, Wash., after a brief term as registrar of the State Normal School at Cheney in that state, has accepted a call to the pastorate at Oregon City, Ore.

PHILIP C. WALCOTT, '04, who for a number of years has been assistant to the pastor at the Asylum Hill Church in Hartford, has become pastor of the First Church in Naugatuck in the same state.

GILBERT L. FORTE, '05, for three years at Sharon, Conn., has removed to take charge of the church at Rockland, Mass.

RAYMOND A. BEARDSLEE, '08, who has been pursuing graduate studies at the Seminary, has recently begun work as pastor of the church at Springfield, Vt.

ARCHIBALD A. LANCASTER, '08, has accepted a call from the Methodist Church in Corunna, Mich., to become assistant to Dr. Charles S. Mills, '85, of the Pilgrim Church, St. Louis, Mo.

CHARLES R. SMALL, '08, recently supplying the pulpit at Hamilton, Mass., has been called to the pastorate of the Vermont Square Church in Los Angeles, Cal.

RAY E. BUTTERFIELD, '09, was ordained and installed at Medway, Mass., on October 15, almost all the parts in the service being taken by Hartford alumni.

NELSON W. WEHRHAN, '09, has recently removed from the church at Red Lodge, Mont., to that at Fort Dodge, Ia.

THOMAS E. WILLIAMS, '09, was ordained and installed at the Grace Union Church at North Wilbraham, Mass., on January 21, the service being participated 'in by a number of Hartford graduates, including the sermon by Nicholas Van der Pyl, '93.

WILLIAM F. ROWLANDS, '10, though still in the Seminary, has begun work as assistant to the pastor in the First Church in New Britain, Conn.

I. AUGUST OSTROM, who was a graduate student in 1894-95, and who has been pastor of a Swedish Church in Montclair, N. J., left in December to accept a pastorate in Sweden.

JAMES H. ROBERTS, who for some years has been pursuing graduate studies in the Seminary, has accepted the pastorate at Bolton, Conn., retaining his residence in Hartford.

HOMER W. BRAINARD, '92, of the Hartford High School, was married on December 29 to Miss Faith Sanborn, of Beverly, Mass.

JOHN R. BOARDMAN, '98, of the staff of the Young Men's Christian Association, with headquarters in New York City, has been appointed editor of a new magazine called "Rural Manhood," to be devoted to the improvement of country life.

MARDIROS H. ANANIKIAN, '01, assistant librarian, was married on February 17 to Miss Yevnigé Jenishian.

AUGUSTINE D. OHOL, '04, at work in the mission field at Madras, was married, on December 20 to Miss Agnes F. Lazarus, daughter of Rev. J. Lazarus, of the Danish Mission.

It was somewhat notable that the special News Supplement to "The Congregationalist" for February 19 should have contained items of interest about the success in a great variety of directions in the work of a round dozen of Hartford alumni, namely: ARTHUR F. SKEELE, '81, at Olivet, Mich.; WILLIAM W. SLEEPER, '81, at Wellesley, Mass.; HERBERT MACY, '83, at Newington, Conn.; FRED T. ROUSE, '86, at Omaha, Neb.; CHARLES H. SMITH, '87, at Pittsford, N. H.; JAMES A. SOLANDT, '94, of Newark, N. J.; EDWARD A. LATHROP, '95, of Demorest, Ga.; WINFRED C. RHOADES, '97, of Roxbury, Mass.; MALCOLM DANA, '01, of Hallowell, Me.; SUMNER H. SARGENT, '01, of Patten, Me.; ASHLEY D. LEAVITT, '03, of Concord, N. H.; and CLARENCE A. LINCOLN, '05, of Moline, Ill. These items give an inspiring glimpse of the manifold activity and the wide usefulness of the Seminary graduates in different parts of the country.

Happenings in the Seminary

NEW SEMINARY ORGAN.

For many years it has been realized that the organ in the Seminary Chapel was far from being satisfactory, even for ordinary occasions, and was wholly inadequate for such large assemblies, for example, as those of the annual Anniversary. Its detached console, also, projected awkwardly into the center of the platform, where it was itself unpleasantly conspicuous and where it greatly interfered with the space for speakers. The case and decoration of the instrument were also inharmonious with the style of the room as a whole. This organ was built by Hook & Hastings, of Boston, almost precisely thirty years ago, and during that time it has not been much changed, except in the direction of some slight revoicing and the addition of a single stop. The entire action and wind-supply were not only antiquated and defective, as compared with present-day standards, but had become so worn in certain particulars as to be liable to complete failure under stress.

Consideration of all these facts led the Executive Committee in January to negotiate a contract with the Austin Organ Company, of Hartford, for what is virtually a new organ, although it incorporates practically all the pipes of the old instrument. All this old material, which was essentially valuable, has been completely repaired and revoiced, additions have been made to every set of pipes, and two new stops have been inserted (one of them the gift of Professor Pratt). And the new instrument has a strictly modern console and action, of the tubular pneumatic variety, including a full series of couplers, the console being placed at the extreme right of the platform, so as to leave ample space for a suitable pulpit or reading-desk and for many speakers, if necessary. The pipes are placed upon the unique wind-chest used by the Austin Company, which supplies air at an absolutely steady five-inch pressure under all possible conditions, and this is fed by a powerful electric blower in the basement. One of the most effective mechanical gains is the placing of all but two of the stops in a general swell-box, so finely constructed that very extensive and beautiful gradations of power are possible. Another feature is the ingenious "duplexing", whereby three of the stops may be played from either keyboard, and the augmentation of

the pedal division by "borrowing" two stops, one from another pedal stop (at the octave) and the other from the Great Organ (extended downward). Another is the extension of all the manual stops an octave upward, so that octave coupling can be applied without restriction. The most striking outward change, in addition to the removal of the console to one side, is the really brilliant front of bronze and gilt pipes that now fills the entire alcove behind the platform, and which fully harmonizes with the color-scheme of the whole room. To make this still more effective, the arch of the alcove has been framed or masked in a dignified oak casing, consisting of fluted pilasters and entablature. In consequence, the total impression of the Chapel has been surprisingly enriched and beautified.

The detailed specification of the organ is as follows:

GREAT ORGAN.

Open Diapason,	. . . . .	8 ft.	73 pipes, metal
Claribel Flute,	. . . . .	8 "	73 " wood
Dulciana,	. . . . .	8 "	73 " metal
Echo Viole,	. . . . .	8 "	73 " tin
Octave,	. . . . .	4 "	73 " metal
Cornopean,	. . . . .	8 "	73 " reed

SWELL ORGAN.

Claribel Flute,	. . . . .	(duplexed from Great Organ)
Viole d'Orchestre,	. . . . .	8 ft. 73 pipes, tin
Dulciana,	. . . . .	(duplexed from Great Organ)
Flute d'Amour,	. . . . .	4 ft. 73 pipes, wood and metal
Cornopean,	. . . . .	(duplexed from Great Organ)
Oboe,	. . . . .	8 ft. 73 pipes, reed

PEDAL ORGAN.

Open Diapason,	. . . . .	16 ft.	32 notes, all but 13 borrowed from Great Organ
Bourdon,	. . . . .	16 "	32 pipes, wood
Flute,	. . . . .	8 "	32 notes, all but 13 borrowed from Bourdon

COUPLERS AND MECHANICAL ACCESSORIES.

Great Suboctave,	Swell Suboctave,
Great Unison,	Swell Unison,
Great Superoctave,	Swell Superoctave,
Great to Swell Suboctave,	Pedal to Great,
Great to Swell Unison,	Pedal to Swell,
Great to Swell Superoctave,	Pedal to Swell Superoctave

Two adjustable composition pedals affecting Pedal stops and couplers,
 Six adjustable composition pistons affecting Great stops and couplers,
 Six adjustable composition pistons affecting Swell stops and couplers.
 Balanced Swell Pedal,
 Balanced Crescendo Pedal, adjustable,
 Great to Pedal Reversible pedal,
 Sforzando Pedal,
 Tremulant.

(All stops and couplers are controlled by stop-keys over the upper manual.)

(Manuals, CC to C⁴, 61 notes; Pedal, CCC to G, 32 notes.)

The tonal qualities of the instrument are proving most satisfactory. It has extraordinary delicacy and variety, combined with enormous reserve power, owing to the ample wind-supply and the apparatus of couplers. When it is considered that it actually contains not very much more than was in the old organ, the three- or four-fold gain in expressiveness and volume, due to more skillful voicing and to the unlimited supply of mechanical accessories, is simply astonishing. It is clear that now the Seminary has an instrument that is worthy of the dignity of its daily and occasional services.

The work of remodeling was pressed forward with such rapidity that a Dedicatory Service was held at noon on Friday, March 18, 1910, in which Professors Jacobus and Pratt participated. For this occasion a special Order of Service was prepared, consisting of Opening Sentences, a Responsive Reading, two Hymns, a Dedicatory Statement, a Prayer of Consecration, a Closing Benediction and Ascription, with a Postlude. The two principal items in this service were as follows:

DEDICATORY STATEMENT.

We are gathered here to-day to dedicate to the glory and praise of God this organ, the provision of the authorities of the Seminary, as a perpetual source of enrichment and uplift for the daily services of worship in this sanctuary, made holy by the prayers and meditations of faithful saints through many years. During all these years this room has been illumined by the light of the truth as it is Christ, has echoed with the words of holy men of old who have testified in song of their love and loyalty, and has been the fountainhead for many of the hope that is like an anchor to the soul, of the joy that no man can take away, and of the peace that passeth understanding.

Into the accumulated associations of this place, and for the sake of the ministries that shall continue to go forth hence, we bring this instrument of prayer and praise, offering it to God as a gift for His blessing and use. All that it contains or expresses, all that it may supply of beauty and sublimity, and all that it may inspire in worshipful hearts, is from Him, and will be worthy only as He makes it His own. We therefore set it before Him for His gracious acceptance, with our humble acknowledgment of what we owe to Him for His unfailing mercy and goodness, and with the renewed avowal of our desire and intent to praise Him here and always, not only with our lips, but in our lives.

May grace, mercy and peace rest upon all who shall touch its keys or listen to its voice, upon all whose songs shall here ascend in thanksgiving, adoration and intercession, and upon all with whose messages of heavenly truth its tones shall mingle. In the name of the Father and the Son and the Holy Spirit. Amen.

PRAYER OF CONSECRATION.

Almighty and ever-blessed God, our Heavenly Father, who has made all things and all men, and who art pleased to receive from Thy whole creation the tribute of praise and the sacrifice of joy, accept now our offering of gratitude as we consecrate this instrument of worship to Thy service. We thank Thee for the gifts of the forest and the mine which

have been wrought into its fabric, for the ingenuity and the skill that have fitted together its myriad parts into harmonious unity, for the promise it affords of rich and blessed ministry in this sacred place, not only for us who are now gathered here, but for the many more who shall come after us, and for the quickening of heart and exaltation of spirit which we to-day experience as for the first time we hear its voice and feel its power.

We invoke upon all who shall play upon it, and upon all whose praise it shall guide or inspire, a peculiar blessing from Thee, that they may always remember that from Thee alone come those powers of imagination and creation which here find embodiment, and that to Thee alone can their noblest service be rendered.

May the tones of this organ speak of Thy majesty and glory as we bow in humility before Thee, of Thy tenderness and lovingkindness as we seek Thy restoring or comforting touch, of the wonder of Thy thoughts as we wait for Thy counsel and commission, and of the peace of Thine everlasting kingdom as we would rise above the struggles and tribulations of this our earthly life. Help us, we beseech Thee, to behold in this creation of men's hands a symbol of the infinite art wherewith Thou wouldst fashion our individual souls and the whole vast world in which we live into a wondrous instrument of praise and service, so that, as we hear its tones and join with it our voices, we may have an ever-fresh vision of how Thou art working to evoke from everything which Thou hast made a sweet and glorious anthem of love and joy.

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

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The midsummer number of the RECORD contains, as usual, full reports of the exercises in connection with the Seminary Commencement. Mr. Walcott's article formed the central point for the discussions of the Annual Meeting of the Alumni. The article by Dr. Barnes on the Monastic Element in Thomas À Kempis, and that by Mr. Hatch on the Atonement as Experience illustrate in quite different ways the characteristically modern method of approach to religious themes. They show its effort to recognize and to criticize forms of the expression of the religious life, while at the same time making the earnest effort to strike through the form to the essential, vital kernel which the form may have inadequately bodied forth.

The perception of this point of view is interestingly illustrated by two articles on the Council of Nice which have appeared comparatively recently in the theological magazines. One, on The First Christian Creed, was in the *Journal of Theology* for January and is from the pen of Professor Faulkner, and the other is to be found in the last *Hibbert Journal*, written by Professor Armitage under the title, Why Athanasius Won at Nicæa. Both of them give interesting pictures of the great council. Dr. Faulkner brings more clearly to the reader the theological and political forces whose interplay tended to the outcome though including also mention of what Professor Armitage brings into striking prominence. Up to that time there had been in the Christian Church no real unity of doctrine but a very real unity of experience. "No more insistent demand," Professor Armitage

remarks, "is audible in human nature than that of finding a *rationale* of experience"; and this is what the council was trying to do. Athanasius upheld the Nicene formula because he was conscious that his "whole intense spiritual experience stood to affirm that it was no delegate of the most High, no matter how august, that had met him in Jesus Christ and pardoned his sin, and filled him with new life, but *God of very God.*" It was this experiential basis that made him assert that Christ was *of one substance with the Father*. "That confession has lived," Professor Armitage urges, "because it stands for the deepest religious experience of so many Christian men in all times and places." This is the underlying note of reality that Mr. Hatch has found in the Atonement. Neither the Deity of Christ nor the Atonement came into being under the metaphysical impulse simply. As soon as they become doctrines, and still more when they become hardened into dogmas, they become palæontological. Their reality and the perpetuity of their life lies in the fact that they represent continuous vital experiences of the Christian faith which since it must give to itself expression must seek an expression that will contain as much that is real and exclude as much that is unreal in experience as is possible for mere words. The characteristic of the religious consciousness of our age is the tremendous and conscientious effort it is making to find forms of expression that will somewhat adequately portray its vital experiences. It is a new wine with much of ferment, froth and uncleanness. When the process is over for a time it may well be that the new bottles will look much like the old. The danger of the present situation is not so much lest the old bottles be rent, as lest the new wine be spilled and lost.

The fermentative uncertainty of modern thought is interestingly manifested by the "symposium" in the last *Journal of Theology* to which Professors Warfield of Princeton, Brown of Union, and Smith of Chicago University contribute. They write on the Task and Aim of Systematics. Briefly, but we trust not altogether unfairly, their positions may be characterized in this way. Professor Warfield sets before us as the method and aim of Systematics to present in an orderly way that which has been given of truth by authoritative revelation. Professor Smith

would pursue that which he conceives to be the method of science. The aim of any religion is to supply the religious needs of people. Systematics should be able, if Christianity is the true religion, to present it in such a way as to make it apparent that it does meet the needs of the modern man. In order to do this, the true method is to examine what are the religious needs of man in his present social environment. These needs will supply both the rubrics for the arrangement of the matter and the test of the sufficiency of Christianity. That Christianity can meet these tests he does not question; but its systematic presentation should be radically reshaped. Here, then, we have two conceptions, one centering in the concept of divine authority and the other in that of human religious craving. Professor Brown takes a different attitude from either and in a sense intermediate. He shows a more sympathetic appreciation of the present situation than does Professor Warfield and a truer estimate of its impermanency than Professor Smith. He notes that the present interest of theological study is historical. It is trying to learn what Christianity *is*, in the light of what historical science has wrought with reference to the Bible. But it must push on beyond analysis into the metaphysical questions of the source and value — the cause and purpose — of Christianity and cannot be satisfied till it has answered these in terms of a fully explicated Christian doctrine of God. These discussions are singularly illuminative of the present somewhat chaotic but adventurous theological spirit of our age. To borrow the figure which Professor James quotes from Mr. Blood, in the *Hibbert Journal*, the teacher must have the blackboard as well as the crayon if he will write for his class. We get instruction from the diversifiedly inchoate as well as from the formally fashioned when we seek to interpret religious truth.

Mr. Edgar Beecher Bronson, in the charming sketch of Clarence King printed in the last *Century*, quotes the following interesting conversation of the eminent geologist and brilliantly versatile man of the world with his mother:

“Mother, I *must* write a novel.”

“But Clarence,” his mother asked, “don’t you think your fifteen years as a field-geologist in mountain and desert solitudes has been a poor sort of preparation for the successful writer of fiction?”

"Not at all, mother," King replied, "geology itself is chiefly a matter of the imagination — one man can actually *see* into the ground as far as another; best training conceivable in constructive imagination."

The novel was never written, but the principle enunciated had in it a truth that belongs to every science and to none more surely than to the study of theology. The minister of today in his parish and sermon work needs nothing more than "constructive imagination" and this is something that is got only by the mastery of method and the thorough discipline of intense intellectual application. Simple, superficial, imitative craftsmanship through contact with "problems" or with "workers" cannot give it.

The Hartford School of Religious Pedagogy is fortunate in having strengthened its faculty and administrative force by securing as vice-president, Rev. Chas. S. Lane of Mt. Vernon, N. Y. Mr. Lane was salutatorian of his class in Amherst College, and through his theological course in Hartford Seminary showed scholarly gifts of the highest order. In his two pastorates, one of three years in Unionville, Conn., and one of twenty-two in Mt. Vernon, he has manifested, in addition to sound scholarship, unusual administrative capacities both spiritual and financial, so that his past life has singularly fitted him for efficiency in the position to which he is now called.

Religious Education prints verbatim, in its April number, the condensation which the RECORD prepared and printed last summer of the address given by Professor Shailer Mathews on The Theological Seminary and the Social Task, at the Seventy-fifth Anniversary of the Seminary. We are, of course, appreciative of this recognition of the adequacy of its form and Dr. Mathews is doubtless pleased at this acknowledgment of the excellence of its matter. It would have detracted nothing of our appreciation had some mention been made either of the occasion where the full address was delivered, or of the place where first appeared this presentation of its content, especially as the editor of *Religious Education* also gave a very instructive address during the days of the same anniversary.

THE ATONEMENT AS EXPERIENCE*

I was asked to speak on *The Atonement as the Modern Mind Sees It*. As I have pondered over the subject I have felt myself impelled to interpret pretty freely the appointed theme.

I am going to say something about the Atonement, therefore, not particularly as "the Modern Mind" views it, but as I myself think and feel about it, at the present time. It is not to be at all a learned discussion of the various and variant theories of the Atonement, ancient or modern, but it is to be (at least, it is intended to be) an address to the heart, through the head, something, I think, which we ministers need, as much and as often as anybody.

I confess never to have been able to present the doctrine of the Atonement in the ordinary conventional terms and significance current in our churches and in our evangelistic hymnology. I have never believed that the traditional explanations of what was accomplished by the Death of Christ were correct. The crucifix of the Roman Catholic, which is the symbol not only of the Roman Catholic, but also, largely, of the traditional orthodox Protestant doctrine of the Death of Christ, has always been abhorrent to me — *misinterpretative* of the truth — *misrepresentative* of that love of God which gave His only-begotten Son — and exercising rather an *unbuilding* than an *upbuilding* effect upon human righteousness. So, I have not preached the Atonement to any extent, simply because I could not do so in the traditional terms (for to perpetuate the traditional ideas on this theme I conceive to be unpardonably wrong and hurtful), and also because I have not known how to preach the Atonement as it ought to be preached, in truth and power. It is holy ground, on which I have hardly dared, and less than ever now dare, to tread.

* This paper was read before the Ministers' Association, Brookfield, Mass. In printing it has seemed best to preserve the quality arising from its occasion, rather than to recast it into more objective form.

But it becomes us all to know the fact and the meaning of the Atonement, as deeply and as broadly as is in our ability to know them, because certainly the Atonement itself, apart from theories of it, is the central, vital and vitalizing fact and power in Christian religion; for the foundations of the whole universe are cruciform, and the principles of the Atonement lie fundamentally beneath and within whatever God has done. "The Lamb was slain from the foundation of the world."

In my estimation, the fullest statement, the most satisfying statement, of the Atonement ever made or possible to make, is that statement in John, the thrilling Christian war-cry: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him may have"—or, whosoever believeth may in Him have—"eternal life."

The strength of Mohammedanism has been due in large part to the brevity and the simplicity of its creed—a creed which can be shouted on the red edge of battle, muezzined thrice daily from minarets overlooking city streets, repeated by the Faithful at the hour of prayer, voiced as perfect and nothing lacking in truth into the ears of living and dying, believing and unbelieving. Christianity has had no such creed. Its voice has not been single, but variant, dissonant. Its creeds have been like the trees of a forest—differing in size, quality, species, and breeze-voice. Its ways have been diverse. Its representatives and representations have been often mutually hostile and exclusive. It has flourished, it has spread, often rather in spite of its creeds and its representatives than because of them—by its own quiet and abiding truth, rather than by the misrepresentations of its interpreters. Yet, if we only knew it and used it, Christianity has a creed as brief, as crisp, as inclusive, as well adapted for use in every emergency, as is the creed of Mohammed, namely: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him [on Him] may have [in Him] eternal life." It is here that Christianity focuses. This is its key-note. This is its vitality, its uniqueness, its reason, the source of its power, its center of gravity. Its other contents are circumferential in comparison, this is central. Its other truths radiate from this, and are derived from it. The other

members of its system are planetary, and revolve in their orbits around this sun, being held in place, controlled, made operative, by it. For this is the mystery, hidden from the ages, concealed in all religions, groped after but not found by all mankind — that God has ever sought to reconcile the world unto Himself, that God was in Christ reconciling the world unto Himself, that the word of reconciliation is, "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him may in Him have eternal life."

Atonement, therefore, is the keynote of Christianity, for Atonement is this mystery of God. And the definition, the meaning, of Atonement is the definition, the meaning, of this central, summary, all-including word in St. John: "Whosoever believeth on Him may in Him have eternal life." Whatever was necessary, in order that men might be reconciled to God — whatever had to be done, in order to deliver men from sin, cleanse them from unrighteousness, create in them new hearts, give them power to work out their own salvation in co-operation with God, make them heirs of God and joint heirs with Christ — this was done in the love of God — this is what "Atonement" means. In other words, "Atonement" is indefinable. It means all that "Christianity" means. It includes and connotes the whole human experience of the love of God, and, beyond human experience, it includes and connotes what God Himself knows and has experienced in His relations with this whole world of men from the beginning.

The trouble with the usual talk about "Atonement," therefore, has been that it has been definitional, instead of representational. Men have thought they could pour the boundlessness of its meaning into the rigid and narrow outlines of a definition. They have taken an illimitable text, like "God so loved the world" — a text whose very statement causes one to feel himself in contact with infinity — and, hewing some chip from it with a broad ax, have fashioned that fragment into some form of wooden doll or other, and have said, "This it means." In the town of Chartres, in France, there stands a splendid, cavernous, majestic, Gothic cathedral. Whoever has entered such a building, coming directly out of the glare, the bustle, the hurly-burly of

a city street, into its solemn and sacred mystery of stillness, remembers his sensations — remembers how the beauty and vastness of it gripped his soul, remembers that he needed no printed reminder that verily this was the house of God. So must this cathedral impress one who is sensitive to its significances of arch, and vault, and window, and solemn vastness. But such a visitor soon receives a shock, and soon is brought down from contact with the eternal, as he looks about him. For there, under a gilded canopy, his eye falls presently on a hideous image, rudely carved from wood and garmented in cloth of gold, the black Virgin, with staring eyes and shapeless arms, frightful in her jewels, in whose name and honor this cathedral stands, to whose vulgar dimensions its infinite significances are reduced. Similarly, Atonement, as it stands in the New Testament, is vast and solemn, infinite and wonderful. This word in John, for instance, which, like the cathedral in Chartres, carries one away and out and within, into realms where speech and language fail and are not heard. And yet, when men *talk* about Atonement, how often their talk reduces it all to a wooden image, vulgar, staring, shapeless! How often what men say of the love of God which is in Jesus Christ our Lord seems as incongruous to the sublimity of that love itself, as that miserable black virgin of Chartres and its worship is incongruous to the Cathedral of Chartres where it is enshrined! It truly seems to me that this is a fair statement of the case as concerns the traditional theologies of Atonement; and that whereas there is nothing so vast, so vital, so beautiful, so centrally important and significant, as the fact of Atonement, so there is little which is less satisfying, or true, or impressive, or important, than the traditional theologies of Atonement.

I think it is *the fact* of Atonement, not the theory of it, which we need to know and urge; and I also think that our attention has wandered from this, which is the vital and vitalizing fact of Christianity — *the* distinguishing and characteristic fact which gives Christianity its evangel and is the source of its power — and that we are laying the emphasis of our attention upon things which, in comparison, are less, and less important. Frequent attempts are made to tell us what sort of preaching is suitable to the present hour, and diverse indeed are the recipes for pulpit

eloquence and attractiveness — diverse, excepting in this, that nearly all the recipes urge us to preach what is circumferential and incidental, not what is vital and central, in Christianity. We have wisely discarded the former *theology* of Atonement, but we have unwisely lost from hand *the fact* of it, while throwing aside the *theology* of it. Yet, if Christianity has any message worth crying, any evangel for the times, any vital and worth-while word to say to the soul of the modern man, it is this word: "Whosoever believeth on Him may in Him have eternal life," this word, which declares the glorious, solemn, all-necessary fact of Atonement. And if we knew how to preach this one word as it ought to be preached, not in the form of a wooden doll, but in that of a cathedral, not in misconceived models of theologic dryasdustiveness, but in vital, fire-lipped utterances which express an experienced fact — if we *knew how* to preach the atoning love of God which passeth knowledge, without minimizing in any way the infinite dimensions of that love — I think the modern man would listen, I think our preaching would be less in vain.

The fact of Atonement matches the fact of Sin. Whatever sin does, wherever it goes, Atonement meets it. What man is ever doing to destroy himself by destroying the germ of the image of God within himself, Atonement ever counteracts. Sin is man trying to get away from God, Atonement is God trying to reconcile man to Himself and to bring many sons unto glory. No matter how deviously the ways of sin may wind, Atonement follows its track underground, above ground, through deserts vast, along city avenues, everywhere, anywhere, to rebuild what it ruins, to restore what it destroys. Atonement is the supreme fact running through the Old Testament of the Bible as well as through its New Testament, the supreme fact in all history — matching that other fact of Sin — for all history is the history of God restoring what sin destroys, rebuilding what sin tears down, ever loving, never leaving, always saving to the possible uttermost, the ever dying world.

To study history is to study Atonement. History is shapen in sin and conceived in insanity, for it is the story of man attempting to sever the earth from its planetary relations, and to run it independently of God; yet, at the same time, and step by step,

it is the story of God coming in to take away the sin of the world, to impute not unto men their trespasses, and so to prevent the awful catastrophe which man's insane iniquity constantly threatens. The truth is, indeed, that in whatever place or under whatever aspect one studies God's dealings with men, one then and there studies some aspect, some incident, in Atonement — for Atonement is God's eternal love of the world.

Of course it is in Christ that Atonement comes out into the open, so to speak, for it is in Him that God's Atoning Love shines forth cloudless and undimmed, for He it is who is the Lamb of God — the Atonement of God to take away the sin of the world.

The Epistles of the New Testament have much to say about this Atonement in Christ. In fact, this Atonement is their burden, their story, their theme. I once heard a preacher speak of the Epistles of Paul as rather dull, and "I confess to you," he said with a half laugh, "that I often go to sleep when trying to read them." But let us recall what those Epistles are. They have been manhandled as though they were formal and prosy treatises in philosophy and theology. Many, very stupidly indeed, have thought of them, discussed them, sometimes discarded them, often fallen asleep over them, as the rather dreary speculations of an adventurer in the dusty metaphysics of religion. But those letters of Paul are the enthusiastic expressions of a man who had personally received the Atonement, whose sins had been forgiven, who had been set free from the law of sin and death, who had experienced the miracle of transformation from flesh to spirit, and who, in the joy and wonder of his experience, was trying to tell of it, that he might induce others to do what would give them a like experience. Pictures, transcriptions, fragmentary and all inadequate, but very powerful and glowing declarations of what Paul himself had personally received of the Atonement for Sin, this is what those Epistles are. Burning, throbbing utterances out of the new heart and the new spirit of a man who was dead in trespasses and sins but who had been raised out of death into life, and who never could forget the wonder of it, or lose the taste of the joy of it, or let an hour of life go by without trying in any possible way to tell the good news and to persuade somebody else to receive the Atonement — this is what those Epistles

are. Their burden, their theme, their story is Atonement, yet not, as the mistaken view has been, Atonement as a theory, a doctrine, but Atonement as a vital and personal experience. Atonement does not come out of the Epistles as a point of doctrine, the Epistles came out of Atonement as an experienced, joyous, wonderful, vital, transforming, inspiring fact.

It has been "orthodox" to maintain certain theories of the Atonement, and to sustain those theories by appeal to the New Testament; but the true "orthodoxy," the Epistles themselves bearing witness, is to *experience* the Atonement, and to let theories concerning it alone. St. Paul has absolutely no theory of it to offer. He is not "doctrinal" concerning it — not the least bit in the world. He never wrote a "doctrinal" epistle. He had no time. He had more sense. He had something better. It is wholly a mistaken point of view to regard him as teaching doctrine. No, he is uttering *experience* — that, and only that. He is sticking to *fact* — that, and only that. To experience the Atonement is the biggest possible, the most wonderful possible, human experience, even as the fact that everyone who will may experience it, is the biggest fact in the world — and what Atonement, when experienced, actually does for the man actually experiencing it, is what St. Paul is telling about with such fire and eagerness.

And what does it do? It meets all human needs, of every sort, for it delivers men *from sin*. Sin is certainly the curse of the human race. It is a kind of death, and its presence blasts and blights and withers whatever it touches, turning the joy of youth into sadness and madness, bringing old age down in ghastly and frightful ruin, brooding the earth as a pestilence, seizing infancy in its cradle, yes, in its very womb, setting its mark of horror upon fairest brows and most sacred relationships, leading its victims on by false allurements — allurements *proven* false a million times over and the records of their falsity written in blood on countless walls of prison, mad-house, hovel, tomb. It is a kind of death, yet it persists, it spreads, it is powerful, it cannot be destroyed, and happily no one knows why. "Happily," because no human being is base and deeply bad enough to be able to fathom this subterranean mystery. For sin, after we have

done our utmost to comprehend it, is still mysterious, still inscrutable, a thing hidden from us in bottomless gulfs to which we cannot plunge. Its upper growths come to the air where we abide, and like poisonous vines, seize and enwrap in their embrace everything alive, and drop their evil fruit; but the roots of it are deep, deep down in fathomless spheres of darkness far below the reach of thought, where the creature exists separate and apart from the Creator.

Whatever sin does, therefore, Atonement undoes. Let the effect of sin be what it may, the effect of Atonement is to restore and renew. Whoever receives the Atonement is set free from the effects of sin. It is impossible to enumerate all the results of sin, but there are at least these four universal results,—that every man who is conscious of sin has *shame*, has *pain*, has *fear*, has *hunger*, because of sin. He is ashamed of his impurity, his infidelity, his weakness. He is pained by the chafing of the fetters which bind him to his sins, and by the tyranny of the bondage from which he cannot break loose, and by the plague of the instruments of vengeance made out of his pleasant vices. He is afraid of the consequences of his sin, appalled at the thought of the future, conscience-smitten and aware of wrath, fearful of the just vengeance of a disobeyed but unbreakable law. He is hungry for the fruits of the Tree of Life, hungry for the bread on his Father's table, hungry for the love and luxury of his Father's house, hungry for that intercourse with his Father which his sin denies him and for that intimacy with God from which his sin separates him.

Atonement then meets these four needs. For if one is shamed because of the defilement of sin, God hath provided in the Atonement that which cleanses us from all unrighteousness; and if one suffers pain because of bondage to sin, as St. Paul did (witness the seventh of Romans), God hath provided in the Atonement that which delivers us out of the body of this death and ushers us into the joy of the liberty of Christ (witness the eighth of Romans); and if one is subject to fear because of the broken law, as knowing its vengeance and its inexorableness, God hath provided in the Atonement release from the law of sin and death (witness again the seventh and eighth of Romans), by making

one into a new creature in Christ Jesus, so that he, being a new creature, is subject no longer to the former law. And if one hungers in his soul for his Heavenly Father's love, God hath provided in the Atonement Him who becomes our peace, breaking down walls of division, closing up distances of separation, and making with us a new covenant of heart's trust and mutual affection.

Nor is this theory. It is experience. We deal now with evident and attested facts — the four facts, on the one hand, of the shame, the pain, the fear, the hunger that are universal in the hearts of men because of sin, and the four counter facts, on the other hand, that God in Christ Jesus meets and removes these four penalties and vengeance of sin upon the race, and substitutes in their place, "*cleansing from all unrighteousness,*" "*liberty wherein Christ sets men free,*" "*perfect love which casteth out fear,*" and "*peace with God*" along with "the spirit of adoption, whereby we cry Abba, Father."

We thus come to know something of the love of God in Atonement, where that love meets our experienced needs and satisfies them. We touch this love of God at these points and are tangent here to the vast circle of His activities for us against sin. But we never can understand the Atonement. There is mystery in it, mystery which matches the mystery of sin. We can experience the Atonement, where it reaches us to lift us out of death into life, but we cannot follow it into the depths to which it plunges, as it pursues sin to destroy and fetter it in its abysmal, subterraneous lurking places; nor yet again can we follow it, as it rises and is received by a cloud out of our sight, on its way back to the bosom of God whence it first set forth and where is its home and source and resting-place. We cannot know all that God has done, is doing, to bring one single human soul safely home at last, for, as there is mystery in sin, so is there mystery in the Atonement, and mystery in the ways of the Spirit of God with those who receive the Atonement, so that the love of God which gave His only-begotten Son passeth knowledge, though knowable and known.

Now, it is not easy to preach this Atonement, in this way of preaching it. To preach *doctrine* is simplicity itself. Anybody

can preach doctrine. The sacristan in the Cathedral at Chartres preaches doctrine. That wooden image — the black Virgin — to which the glory and truth of the cathedral is reduced, he will tell you was brought down by angels, after having been carved by them in heaven. Anybody can preach doctrine. For doctrine is just a wooden image, to which superstitions are attached; and it has been the weakness of the Church since first it began to fight over *the doctrine* of the Person of Christ, and in that fight lost its spiritual ascendancy and momentum to make everything of doctrine, as though *it were the Truth!*

I do not believe for a moment that the modern man cares anything for the *doctrine* of the Atonement, any more than he cares for or is impressed by the wooden doll set up in the cathedral, spite of what sacristan or priest may say. But I do feel sure that he needs to receive the Atonement itself, and that if the Atonement itself can be spoken to him, he will eagerly listen and take heed. But nobody can speak the Atonement itself except one who is experiencing it, in all its reality. To speak the Atonement is like building the cathedral, compared with exhibiting the wooden image. To speak the Atonement one must be like St. Paul — have it in his blood, in his heart; one must feel it as the deepest, biggest, most wonderful, most important fact on earth; one must know in his own self what it means to be raised out of death into life; and one must have that eagerness to be found in Christ which counts everything as loss for the excellency of the knowledge of Him.

It is therefore not only the highest of commissions, but the hardest and most artistic of tasks to do this service for men. Most of us are mere blunderers and bunglers at it, which is the reason why we turn from it so often to something easier (like preaching on “lobsters,” for example), and also why the modern man is somewhat unresponsive to what we say. Personally I do not blame the modern man for not responding to the average so-called “message” as presented to him through the Church. And I feel sure that he never will respond, until *the* message of the Church is presented to him out of the deep and glowing experiences of living men. What our preachers need is themselves to receive the Atonement. It is all right to discuss social-

ism, ethics, therapeutics, and what not, for all things are ours, and the circumference of Christianity sweeps out and includes whatever is human; but we may discuss these circumferential concerns till the day of doom, and still the Church will run down, and all the faster it will run down and tend to become like other human institutions, unless the burden, the message, the heart and vitality of what we say is the evangel, the good news, the central reality, the love of God in Christ which takes away the sin of the world, spoken out of souls which themselves have received, are daily and deeply receiving, the Atonement. The modern man would respond to St. Paul. The modern man would respond to anything *real*, however spiritual that reality might be. The modern man would listen to the Atonement, if we knew how to say it. He would have to. He needs to. It is his deepest, most inclusive need.

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THE WORK OF THE CHURCH IN AN AGE OF WIDESPREAD HUMANITARIAN INTEREST.

The work of the Christian Church in any age, whether it be one of widespread humanitarian interests like the present, or one notably wanting in these interests, is to minister the life of God to the souls of men. In the light, however, of the many movements which are taking place in the world today — movements which, in one way or another, may be said to serve the same end — the question naturally arises: Wherein lies the distinctive work of the Church? It is this question which I understand to be the fundamental one in this discussion.

It is an axiom which requires no demonstration, especially in these days of specialization, that an organization which has a definite aim can serve that aim better by limiting it than by broadening it. The Temperance Societies are better equipped to serve the interests of temperance because that is their one object. The Charity Organization Societies are better fitted to help the poor because that is their distinctive work. The anti-tuberculosis movement is in a fairer way to abolish the white plague because (if I may so express it) it keeps its hands off of other plagues. If, then, the humanitarian interests of the world, involving the betterment of physical and mental and moral conditions, are being served by various organizations which are better fitted to serve them than the Church can serve them, what is left for the Church? What work can the Church do which is not only a duplication, but a duplication which, from want of equipment, must be inferior?

Before undertaking to offer an answer to this question, let me stop a moment to define what I conceive to be the appropriate attitude of the Church toward these movements.

In so far as they are really humanitarian movements, the Church is under obligation to take a positively sympathetic

attitude toward them. I say, in so far as they are really humanitarian. I mean by this that the Church is not under any obligation to express a positive note of sympathy with those movements which are visionary or in which humanitarian motives are subsidiary. It seems to me that Socialism, regarded as a scheme for reorganizing the economic conditions of life, is visionary. At best, it is so far in the experimental stage as not yet to have established a right to the positive sympathy and coöperation of the Church. That its motive is, in some measure, humanitarian, is beyond question. But whether it is capable of making that motive effective in the world is not only in doubt, but seriously in doubt. I believe that what may be broadly designated as the Labor Union movement, while it has some favorable features — notably those which appear under the leadership of John Mitchell — is yet, as a whole, so shot through with selfishness and ignorance as not yet to have established its right to the organized sympathy and coöperation of the Church. But such movements as were mentioned in the first part of this paper, together with others of the same nature, which have demonstrated unquestionably the sincerity of their motives, and the effectiveness of their methods, have a right to require a positive note of sympathy from the Christian Church.

The form which this sympathy takes must be determined by local conditions. Wherever it is possible, the Church should contribute of its means to the maintenance of these movements. No one church can contribute to them all, but if each church recognizes an obligation to help to the limit of its ability, perhaps all will be taken care of. So far as the utterances of the pulpit are concerned, I like the statement of Dr. John Van Schaick in "The Survey" of April 16th: "I do not wonder," he says, "that it makes social workers very weary to hear sermons on social service. It often makes lawyers very weary to hear sermons on the administration of justice. It makes doctors very weary to hear sermons on therapeutics. Social workers, doctors, lawyers, and all other people of the right sort go to Church for worship, for communion with the Infinite, for a strengthening of what is highest and best within them. They may be made just as weary by a sermon or series of sermons on the Epistles

of St. Paul, or the Sermon on the Mount. They may be sent out with new faith and courage from a sermon on social service, or the administration of justice or the new therapeutics. It is method and spirit which largely determine whether a minister is to succeed or fail." And again by the same writer: "The public services of the Church are not for the teaching of sociology, economics, politics or even philanthropy. This does not mean that such things are not to be spoken of in Church. It means that they must be spoken of, when they are touched at all, in such a way as to contribute to the one great purpose of public worship."

The attitude, then, which the Church ought to take toward all movements which have established themselves as thoroughly humanitarian is one of unqualified sympathy and coöperation—the form of such sympathy and coöperation to be determined by local conditions. But obviously this is scarcely enough to justify the existence of the Church. It is well enough to sit on the bleachers, and to cheer on those who are vigorously playing the game. But this function is not enough to give us the sense that we have an efficient part in it, even though we may have paid our admission to the grounds.

That which is distinctively the work of the Church is to enrich the religious life of the world. First and foremost, by keeping alive the memory and love of Christ, as the supreme embodiment and fountain spring of humanitarian interests. It is the business of the Temperance Societies to improve moral conditions; it is the business of the Charity Organization Societies to improve physical conditions; it is the business of such movements as are typified by Tuskegee and similar institutions to improve mental conditions. And all those who have the leadership in these movements may be sincere Christian people: probably most of them are. But it is not a function which they recognize or habitually observe to keep alive the memory of Christ as the supreme fountain spring of the interests which they serve. It is the business of the Church to do this. If the Christian Church does not do it, it will not be done. And if it is not done, it will be but a matter of time before the interests themselves will seriously suffer. I say this, not alone upon

theological grounds, but upon psychological grounds; upon the basis of the principle, which I think to be a sound one, that if the world ever ceases to honor its greatest personality, it will be but a matter of time before it will cease to honor the things for which that personality stood. It is some such thought as this which Dr. Forsyth has expressed in the January number of the *Hibbert Journal*: "In fact and history, certain views of Christ and his work produce the uniform effect, when time is given them, of destroying experimental and missionary religion."

It belongs to the Church to keep before the world the remembrance that this present life is not its only concern. The tendency of those movements which seek to better present conditions of life is to leave the impression that this is an end in itself. If the bettering of present conditions is an end in itself, then the Church has no function that ought to be dignified with the name of work. I am quite aware that the religious people of the past have been prone to over-emphasize the place which the next life deserves in the thoughts of men: I am not blind to the fact that many evils have gone uncorrected because attention was diverted from present responsibility to future happiness. And we none of us can take exception to the statement that the interest in correcting the evils of this life, which is characteristic of this age, is a healthy interest. But it ceases to be healthy as soon as it is forgotten that character has eternal as well as temporal values. And it is the work of the Church to keep the world from forgetting it. It is the work of the Church to uphold steadily those eternal considerations which make it worth while to be sober rather than drunk; chaste rather than impure; intelligent rather than ignorant; considerations in the light of which, while men will not seek pain or poverty or death, yet they will not be afraid of them, and will feel that life still has some sweetness of savor if they should be compelled to make acquaintance with them.

There is another function which belongs distinctively to the Church. It is preaching the gospel of reconciliation to God. This is traditional phraseology: it may have a musty odor in the nostrils of some people today. But it has a place in the work

of the world. We hear much of the gospel of fresh air, the gospel of fair dealing in business, the gospel of pure food, the gospel of fraternal relations among men, etc. In fact, we hear so much of these other gospels that the gospel of the forgiveness of sin is oftentimes overshadowed. But it still survives as one of the most worthy and valuable contributions of the Christian Church to the life of the world. A man in my parish recently lost his wife by sudden death. It was a terrible shock to him, not only because of its suddenness, but owing to the great cavity left in his life. He had been in the past notably inattentive to and careless of religious matters. One of his bitterest memories was of a time not long before when his wife had broached to him the matter of joining the Church. She had said that she desired to take this step herself, but did not want to take it alone. And he had responded: "Go ahead if you want to: I don't care about such things." And she had not taken the step because he would not take it with her. I am not disposed to magnify the significance of this incident. Taken by itself it was doubtless a small thing. But it was typical of what had been going on in this man's mind for a long time. He had been estranged from God. It hadn't bothered him before. But when I went to see him after the death of his wife, it was bothering him painfully. And what bothered him was not merely the future: he was ready to join the Church now, and to do everything that he had formerly left undone. But that wasn't his whole problem. He was intensely concerned with the past. He couldn't forget it, and he could not get away from the feeling that God didn't forget it. Now I do not know of any of the humanitarian movements of the day which could be of any service to this man, except the movement embodied in the Christian Church. The doctor couldn't help him; the social worker couldn't be of any service to him; the temperance advocates couldn't serve him. Nothing could help him except the gospel of the forgiveness of sin, which it is still the work of the Church to preach. And it is only fair to say that the Church has helped him. It is, I confess, not a frequent experience for me — probably not for any of you — to encounter this type of necessity. For the most part, people seem to be immune from this particular kind of

tragedy. We would not wish it to be otherwise, so long as their sense of immunity is real: so long as it is secured to them through achievement and character, and not merely through a lack of self-examination. But once in a while we are permitted to meet men whose emergencies are of such a nature that, for the time being at least, it does not make any difference to them whether they are rich or poor, sick or well, ignorant or intelligent; when they cannot bring themselves to feel that these are important considerations either for themselves or for any one else; when the one solitary and all-important need before them, overshadowing all others, is the necessity of being on good terms with God. At such times it is a satisfaction to feel that the Christian Church has something for these persons which, so far as I am aware, they cannot find anywhere else. And while it is doubtless true that a man can be as self-centered in desiring peace of mind as in desiring a suit of clothes, still it does not put the Church in the position of pandering to selfishness, for its message is the message of its Master: "Thy sins are forgiven thee; go and sin no more."

All this may perhaps be summed up in this:

It is the business of the Church to formulate and to preach a vital theology. I must take issue with those who say that if one were to set out with the intention of driving people out of the Church, no better way of accomplishing that intention could be chosen than that of preaching theology. Of course one can drive people out of the Church with theology. One can drive people out of the Church with *anything*. There is not an instrument, visible or invisible, which is susceptible of high uses, which is not likewise susceptible of low uses. In fact, the principle which John Ruskin expressed in one of his essays — and which puts the matter even more strikingly, may be applied here. The principle is this: that the best way to determine what those things are which are highest and noblest is to observe the degree in which they are corruptible. The more corruptible they are, the higher are they capable of reaching — a principle which is aptly, if also crudely, illustrated in the record of the New York police department. So we could bring the Church very low by preaching theology. But, on the other hand, that instrument which is

accessible to the Christian Church, by which it may do its best and most enduring work—indeed, the instrument by which it has actually done its most enduring work, is its theology, its philosophy of life, its thoughtful expression of faith.

These are some of the avenues of service before the Church in an age of widespread humanitarian interest. To keep alive the memory and love of Christ; to remind men that this present world is not the whole of reality; to preach the gospel of forgiveness of sin; to minister to the world a thoughtful faith; They are functions which are and doubtless will continue to be left to the Church as its distinctive work. With these avenues of service before us, there is surely plenty for us to do—plenty of real and necessary work, over and above whatever purposes we may serve in cheering on the other actors in the play, or in helping them as we may.

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THE MONASTIC ELEMENT IN 'THE IMITATION OF CHRIST.'

In the year 1400 many things were astir. Wycliffe had lifted his powerful voice against the errors of Rome, and despite his enemies had died a natural death. Huss and Jerome were soon to seal their testimony in their blood. Before the end of the century Savonarola's splendid failure was to heat the hearts of men, and prepare the way for the splendid success of Luther in the next century. In the year 1400, entirely disconnected from this great world-movement, there entered an Augustinian convent at Zwolle, near the Zuyder Zee, a German youth from the little town of Kempen, near Cologne. His family name was Haemmerlein, or little hammer; but as Thomas À Kempis he is known throughout the Christian world, as an example of that monastic and mystical type of spirituality which has always been found in the Roman Church, even in its worst times, perhaps most abundantly then.

"Love to be unknown," he says, and he never attached his name to "*The Imitation of Christ*." Some early copies of the work ascribed it to Gerson of Paris, and the consequent controversy between French and German theologians has been sharp and long continued; and still other claimants have had a hearing. But it is now substantially settled that the form in which we have the book was certainly given it by Thomas; that in the quiet monk of the convent at St. Agnes we are to recognize the author of a book which next to the Bible has been the most widely and profoundly helpful of devotional books. Its various editions number more than a thousand, and it is constantly appearing in every style, from the humblest and most inexpensive to the most elaborate combinations of morocco and gilt and even engravings. It has been translated into every language possessing a Christian literature, and has been read and studied and loved by godly

souls of every creed and race. The agnostic George Eliot has it by her dying bed, the Roman priest prescribes it in "penance," and the "Protestant Christian can," as Canon Liddon says, "pass from its pages to those of the inspired evangelists with less sense of change in spiritual atmosphere than is possible in the case of any other writer." Better and more abundant proof could not be given that this book belongs to "the holy Catholic church." It is written from deep personal experience of conflicts, and defeats, and victories through Christ; for even in the convent self must be conquered. It gathers the best thoughts and prayers of the devotional literature of its time, and gives us a vivid picture of the life in which Christ is the one supreme and inescapable reality, and the imitation of Christ the one intense and all-absorbing occupation of the soul.

Nevertheless it is not a part of the Bible, and its admirers have never claimed that it is "an infallible rule of faith and practice." Its style of religious teaching, its standard of human conduct, when brought to the test of the word of God, have obvious defects and errors. Apart from its monasticism, there is little to mark the book as originating in the Roman Church. Twice the author refers to prayers for the dead, once he speaks of prayers to the saints. The division of the book which treats of the holy communion gives the sacrament of the Lord's Supper a commanding position in the believer's life which seems more natural to one who holds that the bread and wine become the very body and blood of our Lord, than it does for those who see in the sacrament a symbol and commemoration and channel of grace — no more, and who often draw nearer to their crucified Lord in prayer than they usually do through the public ordinance. But setting these matters aside, it is noticeable that the Pope, the Virgin Mary, the Church as mediator between God and man, are all conspicuously absent. Nothing stands between the soul and Christ.

That the book is written by a monk, however, and in accordance with a monk's ideals, is abundantly evident. The monastic life, the good monk's life, the monastic rule, the monastic house, the service of God in the cell, the sweetness and sacredness and sufficiency of the cell, the cloister's vigorous discipline, the vows,

the celibate carefulness to be intimate with no women, the obedience to superiors, to the monk whom God has "placed as father over you," such thoughts and phrases* make it clear that we are dealing with spirituality as understood by a monk. Some at once condemn the whole book on that ground; most readers absolutely ignore its praises of seclusion and asceticism. Let us, however, frankly and fully consider what to us sounds most strange. From all parts of the book we will gather his extremest utterances, separating them from their context, and still further emphasizing them by putting together those of like import. This would be wholly unfair, the method of the "devil's advocate," if the argument stopped there. But even at his monastic worst, we are not merely repelled, we are also "warned and subtly cleansed." For we are dealing with the extravagances of a great lover, and the consideration of the rest of the book promptly restores our reverence, and our readiness to learn from this devout monk. For the honest and thoughtful man who differs with us most widely can teach us much more than the man who agrees with us in every thing.

In order to understand the author's point of view, we must remember that his whole philosophy of life is built upon such utterances as these: "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other"; "the friendship of the world is enmity with God." That matter and spirit, this world and the next, nature and grace, are utterly opposed to each other, that he who chooses the one must abandon the other, he believes clearly taught in Scripture and fully proved in experience.

For him the outer world is unreal, a thing of shapes and sounds, made up of the shows of time. It is merely temporary, passing across our life. It is deceptive, a guide that leads men

*The quotations in this article are taken from the translation known as "*Musica Ecclesiastica*" (Randolph), in which rhythmic sentences are used, according to the original intention of the author. This rendering does for the "*Imitation*" what the Revised Version does for the Psalms, making it clear that we are not dealing with prose. The individuality of the style makes it unnecessary to cumber the page with many quotation marks.

wrong; happy is the man who is not taught therewith, but by the very truth; blest are the eyes that are shut to outer things, and busied with the inner life; let the soul shut the doorway of its senses, turning away from all these passing scenes, that it may hear the word of God within, and seek the everlasting. Believing that the inner life is the true life, he seems to hear God saying: "My grace is precious, it will not mingle with the outer world, nor with the comforts of the earth; you cannot find an hour for me, and take your pleasure too in what goes by." If only we had a single eye, we should behold only God, and see that He has in Him nothing like His creatures. When you glance back at the creature, you lose the sight of the Creator. The way to peace and perfect liberty is by choosing to have less, not more. Account the more worthless gift as a special benefit. Value all the world as nothing. If he had but one spark of real charity, a man would feel at once that all things of the earth are full of vanity. Scorn outward treasures, and uproot them from the heart, and cut them off. God teaches men to despise the earth, to loathe the things before their eyes, to look to the eternal and to taste of the eternal.

So we find this devout soul lifting the prayer: Turn all things of earth to bitterness, all low created things into oblivion and scorn; now and forever do thou alone grow sweet and sweeter to me. When a man is wholly sorry for his sin, then the whole world is as a burden to him, and a bitter draught. Life on the earth is misery indeed. The more a man longs for a higher life, the greater is the bitterness of this, the more clearly does he see, the more plainly feel, the want and the corruption of humanity. The higher anyone advances in the spirit, the heavier are the crosses he will find, for as his love grows greater, so there grows the punishment, his exile on the earth. While I do not plainly see the Lord in glory, I count as nothing at all that in the world I see or hear. Comfort my exiled state; all that this world offers me as comfort is a mere burden to me. (While he is present in the body, he must be absent from the Lord, and the life of the body is therefore alien and distasteful.) Food and drink and raiment are only burden to the fervent spirit. Listen unwillingly to earthly things, and with sorrow serve

nature's needs. The debts that nature makes us pay, all this is misery and sorrow to the pious soul. Tear me away from my necessities, O Lord. Oh, would to God these needs did not exist, that there were no food wanted but the soul's. Truly this is a life of misery, and our peace must lie in humble suffering.

Similar is his attitude toward the judgment of men, toward reputation in this world. He dreads above all things the distress of having his Master say to him as he said to Peter: "Thou savorest not the things that be of God, but the things that be of men." So he sets up this standard: Love to be unknown, and to be held as nothing, if you would learn something that will profit you. No man is safe unless he loves obscurity. It helps you to scorn honor and the love of empty praise; as the world passes, they pass too. He who wants the fame of time, or does not heartily despise it, is proved to care but little for the fame of heaven. God's teaching leads man to fly from honors, to love that others should look down on him. The man of real merit is he who is readier far to be looked down on by the world, to be humbled and despised, not honored. That man cannot long stand in peace who will not try to be least. Learn to be a slave in all, that all may walk above you, and stamp upon you like street mire.

The same severe dividing asunder is found in his doctrine of companionship. Only with God and his angels long to be intimate, and shun men's notice; (human) intimacy is not good. If man but wean himself from friends and those he knows, God and his holy angels will draw near. If you love now and again to hear the talk of men, your heart will have to bear its stormy hour. As often as I walk with men, the less of a man do I return. Only now and then be with the young, or with the people of the outer world. It is better to shun publicity, to avoid men's notice. It is good to show oneself to few, to avoid solace from men. Even not to wish to see the face of man, this is to be praised.

God has said, "My thoughts are not as your thoughts," and this good man feels that both mind and heart need to be held in with bit and bridle. Often we wish to understand and argue when we should pass by. Seek instruction from a better man than you, rather than follow up your own discoveries. He is jealous of

human love, lest it interfere with the love of God. Seek not personal love with many; this brings distraction, and deep, dark shadows into the heart. A man needs to go out wholly from himself, and to retain no love for anyone. So dead you should be unto such affections for the beloved ones, that you should wish to be without human companionship as far as may be. You must get far away from what you know and love, and keep your mind unto itself, barring out temporal solace. The further a man goes back from every earthly solace, the more a man draws near to God. Who troubles you? Who hinders you? Naught but your heart's affections, yet unkilld.

The life of outward self-denial has often developed an odious spiritual pride, but our saint is fully awake to that danger, and preaches self-abasement uncompromisingly. It is not man's way to look down upon himself, therefore look to yourself. When man deems himself as nothing, is really contemptuous of self, it is a merit. The deepest lesson for a man to learn is this, and the most gainful, too, truly to know and to scorn himself. The more perfectly man dies unto himself, through sheer self-scorn, the more quickly comes in the power of God. We all are frail, but this must be your thought, none is more frail than I. Think not that you have profited a whit, unless you feel yourself lower than all. The man who holds himself viler than all, is fitted to receive the greater blessing.

A creature so vile is in the greatest danger, and he cannot expect to be saved without paying the price of much suffering. Let what will come to another, never neglect thyself. Think of nothing but thine own safety, caring for nothing but what is of God. Happy is the man who can gather up the fragments of his thoughts to one, a holy sorrow for sin. Pour your pious prayer to God that you may keep a saddened mind, a conscience pure. When the lovers of Jesus have only trials and heart agonies, they bless him just as when the height of consolation comes; and if he never would console them, they would always praise him. If you had to make your choice, you should rather choose woe for Christ than the refreshment that many comforts bring. The more you treat yourself with violence, the more will your profit be. Feed me, O Lord, with the bread of mourning, and

give me plenteousness of tears to drink. Moan on, and knock upon the door.

Are we ready to say, what a narrow and self-centred soul this is, what a sad and hopeless life he urges? But our author is much broader and more wholesome than these his extremest utterances might indicate. The Bible itself has often been made out a monastic book by the selection of isolated passages. Is there anything on the other side? Let us hear him a little further, in admonitions that show breadth and balance.

Our thoughts and senses often lead us wrong; they see one side alone. In an argument against judging others, he has enough confidence in the mind to say: If we judge ourselves, and look within ourselves, we always work with profit to the soul. Great wisdom is it, and it makes a man far better, to put no price on himself. Look ever for the lowest place; wish and hope that God's will may be wholly done in you; a man like this enters into the land of peace and rest. He urges patience in pains of the soul, not because they are good in themselves, but because God uses them for our cleansing, and by them we can prove our acceptance of God's will and our love for his honor. God's saints are glad even to endure contempt for him, pleased and comforted that his will is worked out in them, and the good pleasure of his eternal plan. He nowhere praises bodily pain or penance. His ideal life brings quiet to the body. It is because our spirit is so miserably poor that the wretched body so soon laments. As to bodily needs he says: Such comforts may I use all moderately, and not be netted by the love of them. I may not cast all off, for nature must be fed: but to require superfluities and those things that are merely pleasurable, the holy law forbiddeth us: for then the flesh would rise against the spirit. Between the need and the delight, let thy hand guard and teach me . . . nothing too much. If you will love and look upon a thing excessively, small though it be, it keeps you back from that which is high; it spoils you.

As to companionship, are not these words of truth and soberness? He who would attain the inner holier life must draw away, as Jesus did, a little from the crowd. How good it is not to credit everything alike, nor in lightness to continue talking.

Make to yourself friends of the simple and the lowly, the pious and obedient folk, and talk of what will build the palace of the soul. How trustful will you be, if love of nothing keeps you in this world. What can all creation help thee, if thou be left by the Creator? The man who longs freely to walk with God must slay all wicked and ill-reined affections, and not cleave lustfully from selfish love to any creature. Whoever then has raised his motive with a single heart up to God, and freed himself from all ill-ordered love, or from dislike of aught in the created world, he is fitted to receive the power.

Nor was service overlooked, either in the ideals or efforts of Thomas À Kempis. He is described as a man never idle, bearing great labors, and marvelously apt at consoling those who were in adversity. In the same breath with which he entreats us to seek personal safety he adds: Nor can that man long stand in peace who is not servant unto all; it is for service you are here, not for a throne. Even our regular devotions may safely be interrupted, out of pity, or to do a brother good. For the profit of the poor your works of good may freely now and then be stayed, or changed to works of a better sort. (As to the care about personal salvation, no one can deny that if only all those who manifest great interest in reforming the world, would see to it that they were thoroughly reformed themselves, the world would make a sudden and marked improvement.)

We might have been justified in taking it for granted that our author was better balanced than the first selections would indicate, or the book could not possibly have held so long its high place among Christians of other lands and ages. But as we turn anew to these expressions that at first aroused strong criticism, it becomes more clear that his is not a mind full of mere negations, of suspicions and fears. He does urge us often not to walk in the flesh, but his main injunction is to walk in the spirit. He looks with doubt and dread upon man and this world when he does look at them; but he is mainly absorbed with heaven and God. Never does he fail to put the supreme good in place of the merely natural good he is rejecting. It would amaze him to hear his life called sad and hopeless. All that is lofty in aspiration, deep in devotion, passionate in fervor, when the soul

is alone with God, is set forth for us in this wonderful book, which can thrill even the hearts of this twentieth century because it is the voice of a lover, and not the weak cry of a frightened and selfish man. We feel almost ashamed to have coldly dissected his love songs in which everything but the great joy of his heart is belittled, pushed aside, scorned. Here is no place to find a philosophy of the relative good, a theory for the life that deals with God indirectly through media. Of nature and the natural life he thinks little, too little, and says less. Clear as we may be, as we must be, that he loves God "not wisely but too well," that "all for love, and the world well lost" is a choice that comes to us in a very different guise, we yet must acknowledge him a supreme lover of Christ. And we may well consider, superior as we feel in our modern wisdom, whether we are not greatly inferior in the passion for God. As he describes those who love this present life, so deeply sunk in earthly things that if only they could live on here forever they would prefer to remain away from God's kingdom, we may well ask ourselves whether many who are called by the name of Christ are not loving this world "not wisely, but too well." If we had to choose between these two errors, which would we hold the more worthy? The error of the worldly Christian, or of the monk?

This voice of one crying in the wilderness has come to us with the unmistakable accents of the middle ages, and we perhaps are ready in our haste to say that the monastic ideal has perished from the earth, and rightly; but this is far from the fact. Think of the hosts of monks and nuns in the Roman Church of today; think of the emphasis many Oriental religions place upon seclusion and austerity. Withdraw from the world — in the name of culture and of beauty how often we hear that counsel today. There are select circles innumerable that gather their robes about them, and retire from the masses, from the life of common, necessary duties, into a so-called higher life of exclusion. Are they any wiser than Thomas À Kempis? Nor is organized Christianity free from this spirit. See how in our city churches, strongest in numbers and wealth, and in our country churches, untroubled by evils they are not compelled to see, there are hosts of souls needing to learn that keeping one's hands nice

and one's heart serene by refusing to do any of the dirty but necessary work of the world, is by no means to have clean hands and a pure heart, is by no means to follow the Christ who left heaven for earth that he might make earth like heaven. This life in its ordinary phases is unmistakably "unideal," as Thomas says. And so long as men of ideals that deal with personal satisfaction in beauty, and not with making the world beautiful, stay out of the real world for the advantages of æsthetic contemplation and creation; so long as men with ideals that deal with personal righteousness, and not with making the world righteous, isolate themselves in a thousand ways, and are content to serve God chiefly by worship—just so long we need to remember that our glass houses are no better than the one in which Æ Kempis lived.

The only lasting and final remedy for abuse is right use; the only sufficient corrective for the false or mistaken monasticism is the true; for erroneous and fanatical self-denial is the broad-minded and large-hearted self-denial. And this brings us to our real need, here and now, of such teachings as are given us in "The Imitation of Christ." He goes too far, but we have much need of going in his direction, and there is small danger in this age of our being drawn into a riot of self-denial and solitude. The work of the pilgrim who must needs leave a wicked world is no longer ours; but the work of the puritan, who must needs cleanse the world before he sits down at its table, was never more imperatively demanded than now. So long as this world is sinful, it absolutely needs for its regeneration men who can live without it; so long as flesh is carnal, it needs for its redemption men who can and do crucify its passions and its lusts; so long as human nature of itself tends downward, and this is as true now as in the fifteenth century, human companionship and friendship imperatively need divine salt to keep them from corruption. He only is safe in loving man as himself, who loves God with all his heart. Yes, the world needs a true monasticism, and needs it as much as in any past age. The word meant originally one who is alone, a solitary. The kingdom of God greatly needs men who can be alone with God, for whom solitude in the wilder-

ness has no terrors, for, like Christ, their praying souls have often there found God.

We must welcome the family, as À Kempis did not, as for most men God's best school in divine love and helpfulness; we must welcome the world, as this saint did not, as something we are neither to flee from nor to compromise with, but to conquer for ourselves and reshape for others, in the name of God. We must welcome all that is innocent and joy-giving, in nature and in life, as bestowed by the living God, who giveth us all things richly to enjoy. But it must be the constant habit of our souls so to use all gifts that they go straight back into God's hands, ours only as they are His. We must stand willingly and wait, when there is nothing in our hands, nothing in His hands for us, only His blessed self before us, infinitely more precious and satisfying than any creature gifts could be. Thus making sure that we are with God and that God is with us, we can go forth to "blend with outward life while keeping by his side," and find "earth with her ten thousand voices ever praising God."

STEPHEN G. BARNES.

St. Johnsbury, Vt.

In the Book-World

The Sermons, Epistles and Apocalypses of Israel's Prophets, by Prof. Charles F. Kent, Ph.D., forms the third volume of the "Students' Old Testament." The first fifty-nine pages are devoted to a general introduction to the prophetic literature. Then follow the sermons of the prophets arranged in chronological order in a new translation arranged so as to show the parallelism of their poetry. Supposed interpolations in the prophecies are indicated by the use of smaller type. The chronological arrangement of the prophecies here adopted is one which represents the consensus of modern criticism, and the student of the Old Testament will find this an exceedingly handy and practical book of reference. It is to be regretted that the dates of the prophecies have not been inserted in the headings so as to give one a clearer conception of their chronological relation. It is also a pity that the Messianic prophecies are all treated together in one collection at the end of the book, instead of being assigned to their proper chronological position among the other prophecies. This is probably due to the fact that the author felt uncertain in regard to the period to which these prophecies should be assigned. In regard to Isaiah 40-55 he follows the view of Torrey that these chapters are a part of the post-exilic Trito-Isaiah in chaps. 56-66, and that the allusions to Cyrus are erroneous interpolations. (Scribner's, pp. 516. \$2.75.)

Notes on the Aramaic Part of Daniel, by Prof. Charles C. Torrey, Ph.D., discusses afresh the old problem of the composition of the Book of Daniel. In spite of the fact that this book is written partly in Hebrew and partly in Aramaic, the common view is that it is the work of a single author. This view is contested by Prof. Torrey for the following reasons: The first half of the book, as far as the end of chap. 6, is not at all apocalyptic, but is a collection of edifying popular tales. Even the dream of Nebuchadnezzar is no more apocalyptic than is the dream of Pharaoh or of Balaam, but in chaps. 7-12 we have a continuous series of apocalypses in the true technical sense. The literary style of chaps. 7-12 also differs widely from that of chaps. 1-6 and the use of Aramaic instead of Hebrew is not sufficient to account for the difference. The Persian words found in chaps. 1-6 are also entirely wanting in chaps. 7-12. Still more striking is the contradiction in chronology existing in different parts of the book. The writer of chaps. 1-6 states that Daniel lived to the *first* year of King Cyrus, while the final vision in chaps. 10-12 is dated in the *third* year of Cyrus. There is nothing in chaps. 1-6 that reflects the conditions of the reign of Antiochus Epiphanes. Even the dream in

chap. 2, with its allusion to the feet of the image mixed of iron and clay, does not bring us down any further than the reign of Ptolemy Euergetes. There is no reason for dating chaps. 1-6 later than the period between 245-225 B. C., while chaps. 7-12 are clearly the work of an author who lived after the persecutions of Antiochus Epiphanes in 176 B. C. This general introduction to the Book of Daniel is followed by a detailed commentary on the Aramaic part in which the positions advocated by the author are defined more in detail. This is a very careful piece of work and is an important contribution to the criticism of the Book of Daniel. (Reprinted from the Transactions of the Connecticut Academy of Arts and Sciences, Vol. XV, July, 1909.)

It is hard to see how any earnest and intelligent parent or teacher could fail to give a hearty welcome to the recent volume in Professor Burton's "Constructive Bible Studies" entitled *Walks with Jesus in His Home Country*, which forms one of the elementary series the general caption of which is "Child Religion in Song and Story." The authors or compilers, as for the preceding volume, "The Child in His World," are Georgia Louise Chamberlin and Mary Root Kern. Out of their evidently successful experience, they have brought together a series of lessons or services that can be put into immediate use in any home or school, covering a great variety of the incidents and teachings of Christ's life, so as to present vivid pictures of the facts, thoughtful elucidations of the ethical and religious lessons, and suggestive applications to the daily life of children in the home and elsewhere. Each lesson is arranged in such a way as to provide the teacher with an abundance of help in the way of familiar talks and stories, prayers and songs. The words and music for the latter are given in full in the back part of the volume. In the selection of the material, its arrangement and its presentation the finest knowledge and taste is constantly exhibited, so that the book may be commended without reservation. (University of Chicago Press, 258 pp. \$1.38, postpaid; notebook, 45 cents extra.) W. S. P.

In his introduction to Rev. Ulysses G. B. Pierce's handbook of Bible-readings, entitled *The Soul of the Bible*, Dr. Edward Everett Hale said very truly, "The mission of such a book as this is perhaps more apparent to a minister than to most men and women; for the preparation of the reading of the Scriptures in the service of every Sunday is one of the most important functions which come upon a preacher." The compiler's preface and the whole manner in which he has executed his task indicate that he is fully aware of the riches of the Bible for use in public worship and is sincerely eager to bring together such extracts as shall have the utmost practicality and effectiveness. The collection, which is now issued for the third time since its first appearance in 1907, proceeds from a Unitarian source, the editor being a Unitarian minister in Washington and the original publication being through the Unitarian Association, but its scope and arrangement are such that there is really no reason why its use should not extend to Trinitarians generally. There is no hesitation in including the great representative passages from the Gospels and the Epistles upon which Trinitarians lay emphasis, and we have not noticed

that there is any attempt to reduce the force of such passages as they are commonly received in our churches. We cannot help believing, therefore, that such a convenient anthology of passages, drawn from the whole Bible and most judiciously disposed under appropriate captions, should have a wide utility among both ministers and laymen, especially as the volume is printed and bound with tasteful attractiveness and is furnished with an extensive analytical index. (Sherman, French & Co., 532 pp. \$1.25.)

W. S. P.

It is the purpose of Rev. Louis H. Jordan to prepare a series of volumes dealing with the study of religion in the Universities of Europe. The first of these is *The Study of Religion in the Italian Universities*. In the preparation of this Mr. Jordan works in association with Professor Labanca of the University of Rome, each man furnishing about half of the material. It is undoubtedly the best account in English of the conditions past and present relating to subject and presents clearly the reasons why so little has been done in Italy along this line. Part third of the book deals with the Modernist movement and gives much light on the state of religious transition in the very home of the papacy. (Oxford Univ. Press., pp. xxviii, 324. \$2.00.)

C. M. G.

Professor Pfleiderer's *The Development of Christianity*, is a history of the Christian Church based upon a thorough acceptance of the evolutionary theory. It is Bauer's view of the growth of the Church as the history of the development of the Christian idea, over against the theory of Ritschl, the Ritschlian school holding to the belief that the perfect essence of Christianity is found in the Gospel of Jesus as given in the first three gospels and that from that time church history is a story of the degeneration of Christianity. On the contrary Pfleiderer holds that we do not find perfection at the beginning of a development series and that reason leads us to believe that this is true of Christianity as it is of anything else. The book is written upon this theory and closes with this hopeful prophecy: "I think therefore we may look forward to the future trustfully and live in the hope that the Christianity of the twentieth century will move a good stretch closer to the object for which it has striven from the beginning: the realization of God-humanity, the permeation of all moral human living with the forces of the divine spirit of truth, of freedom, of love." The book is made up of a series of popular lectures in which an attempt is made to present in a non-technical way the conclusions to which he arrived in his earlier studies in church history. For the mediæval and modern periods, where statements may be based more upon facts than upon conjecture, because of the abundance of material, the work is of great value. Great skill is shown in the selection and presentation of the main currents of church life. (Huebsch, pp. 319. \$3.00.)

C. M. G.

Before there can be a history of American Christianity, there must be a vast amount of effort put forth in preparing the history of the local churches. A fine illustration of the kind of work waiting to be done is given us in Frank Samuel Child's *An Old New England Church*. This is a sketch of the First Church of Christ and Society of Fairfield,

Connecticut, commemorating the two hundred and seventieth anniversary of the establishment of public worship in that town. Aside from matters of local interest there is much of a more general nature, so that it is of value for the history of religion in this state. The Fairfield congregation, like others of prominence in the growing colony, had its part in the various problems and controversies. With rare skill Dr. Child has told the story in such a way that the reader not only becomes acquainted with what occurred in that one town, but he also gains a knowledge of the general religious movements in the commonwealth. We are told about the Half-Way Covenant, the Saybrook Platform, the Episcopal Separation, the Influences of the Revolution and other matters of wide influence. It is of course impossible for every pastor to produce such a work as this. Few men have Dr. Child's grasp of early New England history. But such work is to be encouraged in every way. No man can make a thorough study of one of our old New England churches without getting much benefit from it himself. He is also preparing the way for a history of the Church in America. (Fairfield Historical Society, pp. 165. \$1.00.)

C. M. G.

A number of times we have taken from the table Professor George Burnham Foster's book on *The Function of Religion in Man's Struggle for Existence* with the purpose of reviewing it and each time have laid it down hoping that time and a fresh examination might cool our indignation. But time does not produce the desired result. We are moved to criticise the book, not on the ground of our dissent from the opinions advanced, but because of the inexcusable slovenliness of their presentation in view of its expressed purpose. The author disclaims writing for every class of readers but one,—"young men and women still in the formative period of life"; and for them he tells us this "book has been dashed off at white heat as a sort of 'by-product' of a more difficult task." The one class of people in the world whom the author has no right to treat in this heedless and incidental fashion is the class for whom he writes. Hardened saints and toughened sinners, dryasdust scholars and contumacious theologians may be written at in any way; but it is solemn business to write for young people "in the formative period of life." They have a right to well-weighed judgments and reasonably precise utterance—not "dashed off" inconsequences. Of course it is a trifling matter for him to misquote the Declaration of Independence as saying that "all men were created free and equal." Jefferson doubtless believed it if he did not say it, but the misquotation gives Professor Foster a very pretty opportunity to juggle with different uses of the word freedom and he enjoys it, no matter what "the young men and women in the formative period of life" may mislearn from quotation or misinterpretation. Moreover the use of the quotation affords the author an agreeable opportunity for a sort of *obiter dictum* that "a created man, a created spirit, is a contradiction in terms," though later he talks about man's creating himself, and creating God, and creating all sorts of other beings. Of course the author would say that he used the word "create" in different senses in different passages. To be sure he does, and some of the senses are very intricate and philosophical senses. And

yet the author seems to think that the youth "in the formative period of life" will discern these differences and get at the truth by this method. The book is crammed with this sort of slovenly unclarity, which in a less experienced writer one would characterize as trying to be "smart." The same sort of thing appears all through his discussion of the person of Jesus. To quote in illustration but a single instance among many: On page 193 our author says "Jesus—of whom the scholars only really know that he was not what he was said to have been by the writers of the Bible, that he did not say and do what the gospels narrate that he said and did." And yet on page 222 in order to prove the fallacy of the attempt in the modern world to imitate Jesus he speaks of the "crystalline clearness of his mind and the flawless truthfulness of his conscience" and bases his dogmatic judgment as to what Jesus would not do today on quoted utterances of Jesus, some of them very mystical, and which he treats as if they were Jesus' exact words certainly known. This is intellectual perversity. We cite only one more illustration, and select it because it is relatively so insignificant. He is talking of what he chooses to call the element of "illusion" in religion, and by way of illustration says: "To a child a rainbow is a real thing—substantial and palpable; to the educated man it is an illusion, but it does not deceive him." Now as a philosopher and an educated man the author knows that this simply is not so. The rainbow is not an illusion to the educated man. He has found from experience that he cannot poke his finger into it and feel it "squush"; but it is no more an illusion to him than to the child. It is there, as palpable and real and substantial as any other object got through sense-experience. Of course this is known to everybody, and everybody would interpret this statement, and all the suggestion it contains as to the illusory nature of religion, as picturesque and vivid exaggeration,—everybody but the "young men and women in the formative period of life" for whom the book is written. Therein lies the inexcusable wrongness of the author's method. As philosopher or theologian he was at liberty to say what he would in what way he would. As instructor of youth, in loyalty to whatever truth he held, no justification can be found for such a presentation of it. (University of Chicago Press, pp. xii, 393. \$1.00.)

A. L. G.

The Open Court Company has from time to time done good service to English and American students of philosophy by making accessible in cheap editions translations of works of the classic masters of philosophy. Its latest service is presenting a translation by Lydia G. Robinson of Spinoza's *Short Treatise*, from the Dutch. This work was originally written in Latin but soon translated into Dutch. The Latin original has not been found and the Dutch was lost until the middle of the last century. The work is of interest as showing how the fundamental ideas of his "Ethics" had already come to be formulated by the young philosopher. (Open Court Co., pp. xxiv, 178. \$1.25.)

A. L. G.

Anna Louise Strong has written an interesting little monograph on *The Psychology of Prayer*. The purpose of the book is the purely scientific one of examining and classifying forms of prayer with the purpose of showing what are the elements in its highest forms. Prayer, she con-

cludes, "is a social relation between two selves arising simultaneously in consciousness, having for its end the establishment of a wider, more complete self" (p. 50), and when this wider self sought is the ethical self, then prayer reaches its fullest expression and highest form. She holds firmly to the value of prayer as an efficient agent in self-development. Just what the relation of the self is to God, conceived of as "objective," psychology cannot say, but requires the aid of metaphysics. And yet she insists "some reality must be posited, objective in the sense in which we posit anything as objective, in that it is outside the self of immediate purpose" (p. 111). The book will repay a careful reading as illustrating a modern method of approaching religious themes. (University of Chicago Press, pp. 119. 75 cts.)

A. L. G.

Mr. A. v. C. P. Huizinga has written his little book on *Belief in a Personal God* in order to show the importance, not to say the necessity, of upholding it. His method is the criticism of the views of those who have deviated more or less explicitly from this belief, and the work evidences by its many quotations and its critical analyses a wide and thoughtful reading. If the author had translated his numerous, and sometimes lengthy, quotations from French and German authors, the master of these tongues would have had no less confidence in his scholarship and others would be grateful. (Sherman, French & Co., pp. 52. 50 cts.)

A. L. G.

Dr. J. Oswald Dykes' Cunningham Lectures on *The Divine Worker in Creation and Providence* is written with the perspicuous charm of style characteristic of his work. Apart from its worth as a treatise on Natural Theology, it has a singular autobiographical charm. There is revealed in it the mental attitude and method of a venerable man of seventy-five, who has been ready to accept what new truth came to him from the realms of science, philosophy and history while holding to the profound central faith of an earnest Christian spirit. One feels running through it the currents of the controversies of a generation ago, as well as the cross-currents of these newer days, and gets the vision of a man of irenic temper and keenness of perception evaluating what each has brought him and finding his Christian vision growing broader and his Christian faith more triumphantly submissive continually. Dr. Dykes has trained himself to fix his mind on the cardinal point on which a controversy turns and to relegate other points to their position of subordination. By this he has acquired perspective of thought. The point from which he would view Creation and Providence is the point of view of the Christian consciousness. While these themes belong also to philosophy, and in a lesser measure to science, it is the spiritual consciousness of the Christian religion that has given them both their form and significance. He discerns that "only in that highest type of religion which craves on man's part ethical union with the absolute Will on the basis of free, confident, loving fellowship with a Personal Father of our spirits, could the need arise for a Creator Who in His creative work has been likewise ethical and free" (p. 47). It is this fact that gives to the discussion of Creation and Providence by the Christian theologian a different significance and a

wider range than for the philosopher ignoring religious values, and it is this that gives to the author his poise and his method. It is the author's insistence on the reality of the ethical and spiritual relations between man and God as the essential starting point that gives to this presentation of this well-worn theme its peculiar value. (Scribner's, pp. xvi, 336. \$2.25.)

A. L. G.

The late President Charles Cuthbert Hall of Union Theological Seminary had the gift of sympathy to an extraordinary degree. Therein perhaps more than in anything else was the secret of his power. His was not a sympathy of the heart alone, though it was that, it was an intellectual sympathy as well. He had the gift of seeing truth bifocally and in consequence made it stand out before his hearers with something of stereoscopic charm and clearness. It was this gift that made his lectures to Oriental peoples so persuasive to them and so illuminating to the men of the Occident, and which brought to him the fatal distinction of being appointed a second time to the Barrows Lectureship on the Haskell foundation. The second course of these lectures on *Christ and the Eastern Soul* manifests this quality in a high degree and is a worthy memorial of a man who made himself beloved throughout two hemispheres. (Chicago University Press, pp. xlii, 208. \$1.25.)

A. L. G.

The literature on Modernism is growing rapidly, revealing the deep dissatisfaction existing within the Roman Catholic Church. Hitherto the American Catholics have made few important contributions to the subject for reasons that are not altogether clear. *Letters to His Holiness Pope Pius X by a Modernist* is an attempt to accomplish a two-fold object: to make the Curia feel its responsibility, and to educate priests and laymen for the work of reconstruction. The name of the author is not given, but an introductory note, written apparently by Paul Carus, gives the information that the author is a devout Catholic priest who is greatly disturbed over the conditions in the Romish Church. A perusal of the book makes evident the reason why he did not care to let his name be known; no man could remain in the Catholic priesthood who so frankly expressed himself about the Roman Court. The work is made up of two parts, the more important section being a series of letters to the Pope in which there is a terrific arraignment of the Papacy, past and present. The writer shows himself well informed on Roman Catholic history, frequently supporting his statements by quotations from the official documents of the Church. In the successive letters he presents clearly and honestly the relation of the Roman Church to such subjects as The Freedom of Conscience, The Inquisition, Infallibility, Representative Government, Indulgences, Celibacy, The Jesuits. The final letter presents the opportunity of Catholicism, in which there is outlined a program for reform. This consists in throwing off the power of the little group of Italians now controlling the Church and making it distinctly Catholic. The second part of the book is less important. It is a presentation of "Faith and Criticism" by one who has given some attention to modern biblical problems but presents nothing that is new. (Open Court Pub. Co., pp. 300. \$1.25.)

C. N. G.

The Carew Lectures before the Hartford Theological Seminary for 1908-1909 were given by Professor Chas. S. Nash of Pacific Theological Seminary. The titles of the lectures were: "Essential Congregationalism," "Ministerial Leadership," "forms of Local Fellowship," "State Unification," "National Unity," and "Congregationalism and Church Union." These are now published in a volume entitled *Congregational Administration*. This is a wise discussion of matters of vital importance to the churches of the Congregational order. The author believes that the denomination has a possible future greater than its past, and that its polity can meet the needs of the changing conditions in this and other lands better than it has in the past. It is his view that no essential modifications are necessary. He moves along the lines suggested by the National Council's Committee on Polity of which committee Professor Nash is a valued member. The emphasis is placed on the need of the recognition of the new tasks and opportunities and that closer co-operation is absolutely necessary if our Church is to do its part in the Christian work of the nation. The book is inspiring as well as instructing, coming out of the experience of one who knows our denomination from wide acquaintance with it in the East and West, and who has made a thorough study of its literature. (Pilgrim Press, pp. 179. 75 cts.) C. M. G.

The series of "Studies in Theology" issuing from the press of Charles Scribner's Sons promises to be of high value for both theological students and for the general reader. To this series Dr. James Orr contributes a volume on *Revelation and Inspiration*. The book is characterized by the author's well-known clarity of style, firmness of touch, breadth of scholarship and positiveness of conviction. The question which he sets to himself is this—"Is there for the Church of today a tenable doctrine of Holy Scripture?" He believes that "Revelation and inspiration go together and conjointly give to the written word a *quality* which distinguishes it from any product of ordinary human wisdom." The true method of approaching the problem and of attaining the desired result is, he holds, to approach the Inspiration of the book through a study of the idea and the content of Revelation. The emphasis thus comes to be laid on the content of truth prior to stressing the mode of its transmission. Herein Dr. Orr parts company with many of the older theologians with whom his temper is none the less sympathetic. The general method is the dogmatic (to use the word without disparagement, in its technical sense) rather than the historical—a method which it is altogether fitting to employ in the treatment of such a theme; for the thing aimed at is a theory of the cause of certain results, and not a sketch of the process through which certain results came to be. In a time of the readjustment of thought like the present such a work as Dr. Orr's has a place of distinctive value. Every age has to put its theology into its own vocabulary, and every age is in great danger of thinking that the language it uses is the only veritable medium for the presentation of truth, just as many people seem to think that if a person does not talk English he is a chattering ignoramus. The ultraradical and the ultraconservative share this viewpoint of an ignorant and self-satisfied aristocracy. Both think that nothing is true which is not expressed

in their own vocabulary, and each is sure that he has reached the final formulation. Between these extremes stand other thinkers more broad-minded who recognize the continuity of truth and try to interpret it to the modern mind in such fashion that the modern man can understand his progenitors and at the same time can speak in his own tongue. The liberal radical puts the truth into the speech of today and then tries to show that this is a more felicitous translation of the abiding truth that inheres in historic Christianity than the language of previous generations. The liberal conservative on the other hand adheres for the most part to the older terminology and would show how it can be made expressive of the newer ranges of thought into which the present has entered. Both of the intermediate positions are more difficult to occupy than either of the extremes because they require the facile mastery of two languages together with the gift of skillful translation. The liberal radical tries to express the truth of Christianity in the language of today and at the same time to exhibit its historic continuity. The liberal conservative tries to present the historic permanency of Christian truth, and at the same time show that it is fitted to modern forms of thought. Dr. Orr belongs to the latter class, with the accent on "conservative," and his work has the double value of showing to those trained in the older ways of expression that they can think the thought of today, and of instructing those trained in the modern forms of speech how they need not break with the past. (Scribners, pp. xii, 224. 75 cts.)

A. L. G.

In *The Atonement*, by James Stalker, and in *The Gospel of Reconciliation, or At-one-ment*, by Rev. W. L. Walker, we have two exceedingly interesting studies of the great central doctrine of the Christian faith, which, during the last few years, has with an increasing imperative been reasserting a foremost place in theological literature. Neither book is a very long one, though Walker's probably has in it three times as much matter as Stalker's. They are markedly different in their modes of presentation, as anybody at all familiar with the writings of the two men would expect. But they have this in common, that both recognize that which the word Atonement stands for as being at the very heart of the Gospel message, that neither presents a completely formulated theory of it; but that both of them are earnest in the effort to interpret the reality for which the word stands in a way that will make its religious value and its intellectual validity acceptable and intelligible to the modern mind. Both of them blend with high intellectual power a glow and depth of religious experience which is self-imparting. They will both reward careful reading.

Dr. Stalker's book consists of three lectures, the first treating the New Testament Situation, the second the Old Testament Preparation, and the third, the Modern Justification. There is nothing wooden or mechanical in his treatment of the first two themes. The effort of the author is to show the historical conditions out of which the Church doctrine of the Atonement grew, making vivid the historical naturalness and the spiritual inevitableness of the idea, and to hold up the great religious truth for which it stands in both its relation to man's nature and to the essential

character of God. The treatment of The Modern Justification is by means of an admirable, though brief, historical review of different theories with the purpose of reaching, through criticism of them, the fundamental truth that lies at their root. He believes that for the doctrine of the atonement "repentance is the most interpretative word, combining both the reconciliation of God to man and the reconciliation of man to God, as a true doctrine of the Atonement must. God is reconciled when Christ offers, on behalf of the race, a representative and universal repentance, which literally breaks His heart, so that He dies of it. This takes us so far into His actual experiences that here, if anywhere, we capture the heart of the mystery, though it remains a mystery still. On the other hand man is reconciled when he makes Christ's act on the cross his own, repenting of his own sin, but doing so with a thoroughness only to be learned from the mind and example of Christ." This is the direction which he believes the modern mind must take in adjusting itself to the doctrine.

The method of Mr. Walker is more speculative and more elaborate in its positive construction. We cannot avoid feeling that a good deal of energy is wasted in showing that atonement really means at-one-ment. Disregarding all questions as to etymology the simple fact is that the word "atonement," like many other similarly formed words in our language, has a double meaning. It means on the one hand a result secured, and it also signifies the method by which this result is reached. At times the thought of men will be concentrated on the result and at times on the method. The human mind is peculiarly prone to assume the attitude of the stork in a swamp, poised on one foot; but after a while it awakens, puts down the other foot and moves along. Mr. Walker is quite right, however, in insisting that the main thing is the fact of reconciliation and not the method of its accomplishment, and in accenting that the fact and not the method is the main point of emphasis in the apostolic literature. He is equally justified in his careful study and interpretation of the character of God and the nature of man in order to show how the method of reconciliation is through Christ, and how Christ, not simply as an idea of the religious experience, but as the historic Jesus, is the efficacious means for securing this end. Our author is at his best in his interpretation of the nature of God, and His consequent essential participation in the historic reality of the cross. The "cross is the symbol and revelation of the Divine life . . . We say reverently, therefore, that in the Cross of Christ we behold God taking on Himself the responsibility for His world in all its sinfulness" (p. 170). It is the unrestricted preaching of a Gospel, he holds, with the atonement at the heart of it, that is most likely to win men to God and to the new life. "What is wanted is something that will lead to real repentance—the open door, the Father's outstretched Hand, the kindly appeal to come home for all is forgiven, and will be forgotten. This is what is provided by the Gospel rightly understood. It is the drawing nigh of the Holy God and Father to sinful men with the word of Forgiveness on His lips, spoken forth with fulness through the Cross on which He gave up His Son to die for our salvation, in whom we have been made at-one with Himself representatively and can be actually, if we only will "

(p. 203). Such a statement has a ring as of the old-fashioned orthodoxy, and the beauty and power of Mr. Walker's book lies in his thoroughly modern re-analysis, reinterpretation, and rejuvenation of the great Christian truth lying in the heart of Christ's redemptive message to the world through all generations. (Stalker,—Armstrong, pp. 138. \$1.00; Walker,—Imported by Scribners, pp. vii, 244. \$2.00.) A. L. G.

The doctrine of the Holy Spirit is confessedly one most difficult to state satisfactorily. Formulated in an age when scientific exegesis was unknown, the traditional dogma is now found to be difficult to understand or to defend. Any new study of Scripture-teaching on this subject will be sure to be welcomed, especially if it evidences careful thought and a reverent spirit as well as scholarly accuracy. These are the characteristics of Dr. Swete's study entitled *The Holy Spirit in the New Testament*. Dr. Swete is so well-known that in any book from his pen we know what to expect in the way of careful, painstaking scholarship permeated through and through with devout faith. The book is not, however, an attempt to reach a theological statement regarding the Holy Spirit, or to reconstruct the doctrinal formula. It is a complete exhibit of the place occupied by the Holy Spirit in the life and thought of the New Testament. The question of theological statement does indeed come in for mention. One quotation on this point will suffice: "The distinction which in such passages is clearly drawn between the Father, the Son, and the Spirit, when it is taken together with the personal attributes which are assigned to each, points to some profound mystery in the Being of God which makes it possible to say, as the Church says, 'The Spirit of God is God, yet not the Father nor the Son.' . . . But the New Testament does not pursue this line of thought; the ideas of personality and tripersonality are foreign to its intensely practical purpose, and in its nearest approach to a metaphysical theology, it stops short at such a revelation of God—Father, Son, and Spirit—as answers to the needs and corresponds to the facts of the spiritual life in man" (p. 290). The whole book is full of valuable material assembled and discussed by a master-hand. Its reading will perhaps cause surprise that the New Testament is so full of rich as well as varied material on this great subject. (Macmillan, pp. 417. \$2.60.)

E. E. N.

We have before us two books on immortality, a small one by Dr. Newman Smyth on *Modern Belief in Immortality*, and a large one by Mr. Henry Frank on *Modern Light on Immortality*. Their value is inversely proportional to their size. In one book we see the calm constructive work of a scholar who has read widely and continuously for many years and who is presenting in compact and illuminating form the conclusions he has drawn and the suggestions he has to make. In the other we have a reflection of the process through which an impatient and impetuous spirit has come to what he believes to be valuable and new interpretations of the life immortal, and the steps by which he has come from, at least, doubt to practical assurance by "scientific" reading. Mr. Frank reiterates so frequently that he has sought only the truth and has let himself be led by it, that one wonders instinctively if it is so, and

whether after all the writer did not find the obvious fascination of his theme in what he believes to be the novelty of outcome of his discussion. Dr. Smyth says nothing about it, but one could never question his serious-mindedness or his sincerity. But with all the differences of size, literary quality and personal temperament which the two writers show, it is interesting to observe the many points of substantial agreement. Both, for example, find the central note of their discussion in the soul as energy more or less completely self-formative. Mr. Frank devotes the first half of his book to a destructive criticism of earlier grounds for the belief in immortality, including that of the Christian faith, and the latter half of his book to an exposition of the grounds on which, through the reading of science, he became convinced of the possibility and assured of the reality of immortality for some souls. Dr. Smyth has presented the most illuminating little book which we have seen on the subject for a long time, and touches the modern arguments for immortality and the modern objections to it with a firmness and suggestive brevity that are admirable. He is at his best when he is presenting Old Faiths in New Lights. It is a noble phrase appearing near the close of the last section of his book. "It is imagination that fails us, not reason that betrays us, in the very presence of death." (Frank, — Sherman French & Co., pp. 467. \$1.85; Smyth, — Scribners, pp. 95. 75 cts.) A. L. G.

Hymns of the Kingdom of God, compiled by Drs. Henry S. Coffin of New York and Ambrose W. Vernon of Brookline, is the latest example of the impulse to frame a church hymnal that shall be relatively compact and yet representative, that shall at once conserve what has secured general acceptance in the past and yet include something of the richness that is always accumulating in hymnody, that shall show adaptation to what are esteemed the fresh, practical sentiments of the present time, and that shall have definite value and dignity on the musical side, as well as that of the poetry. This collection includes not quite 500 hymns, and a small body of canticles, etc., in chant form. A specially prepared series of over 80 responsive readings is appended. The apparatus of indexes is in accordance with the approved standard, except that there is no analytical index of topics — which, perhaps, is not to be counted an omission of moment, considering how exasperating such lists are apt to be. The tunes provided are uniformly suitable for congregational use, and, as a rule, the adaptations to the hymns are excellent. The mechanics of editing have been performed with the greatest care, and in typography and binding the book is very satisfactory. It is perhaps worth remarking that the result, as in several other cases that might be cited of "small" books, has considerable bulk and weight — this reaching to nearly a pound on the scales.

One is impelled to wonder about such a book as to why it was thought necessary to add to the list of books already before our churches. Its massive difference from several existing collections is not conspicuous at first sight, though, when details are examined, it naturally shows individuality and some special intention. Its most salient feature is the classification or order of arrangement. The Kingdom is taken as the center of thought. Over 340 hymns are grouped in three main sections,

namely: (1) "The Lord of the Kingdom," including God our Father, Jesus Christ, The Holy Spirit; (2) "The Kingdom of God," including The Church, The Home, The City, The Nation, The World, The Consummation; and (3) "The Children of the Kingdom," including Repentance, Faith, Hope, Love. Nearly 125 hymns follow under the caption "Times, Services and Seasons," which are adapted to parts of the day, the week and the year, or to special occasions of divers sorts. There are also about 20 hymns for children. This classification is novel and suggestive, and is a pleasing departure from some of the older dogmatic schemes.

The selection of tunes is both conservative and liberal, reaching as low as "Ortonville" and "Woodworth," but also climbing to the best of the modern English part-songs and a number of the standard German chorales. There are several tunes not commonly known, and a few specially written for the book, this new material being, as a rule, excellent. The one detail in the musical editing that arouses question is the evident intention in adjusting the words to the chants to provide for some sort of an imaginary measure in the recitations prior to the cadence—this being indicated by printing a word or syllable in italics. We believe that this theory of the treatment of the Anglican chant is really a barbarism—though it has many supporters—and the resulting distribution of accents in this particular case is sometimes astonishingly unfortunate.

The responsive readings have been prepared with evident care from the Revised Version, and are assigned to the successive days of a month, with selections for both morning and evening, besides about twenty selections "suitable for Advent and Lent." The stipulated monthly readings are wholly from the Psalms, and they are arranged in what seems to us the preposterous serial order in which the poems occur in the Psalter (though without attempting to include the whole of the book). This extremely mechanical arrangement results in some objectionable combinations and prevents some felicitous ones that might be made. The distribution of sections between leader and people is unusually abrupt, but it seeks to preserve the parallelism of the original.

Taken as a whole, this hymnal will find its place, we have no doubt, among the increasing number of those that are well and faithfully edited with a view to practical service among such churches as desire to make their praise rich and dignified. (A. S. Barnes Co., 638 pp.) W. S. P.

The fine loyalty of the Schwenkfelder community in America to the things that pertain to their history, both in Europe and here, has been attested afresh by the recent publication of a striking monograph upon *Schwenkfelder Hymnology*, with special reference to the first of their hymn-books in America, that issued in 1762. This work comes from the hand of Dr. Allen A. Seipt of Philadelphia, and is published in the series known as the Americana Germanica, of which the general editor is Professor M. D. Learned, of the University of Pennsylvania.

The plan of the book includes a luminous introduction, a full description of the sources, and an account of Schwenkfelder hymnody and hymnodists from the origin of the movement in the sixteenth century to 1762—these preliminary chapters leading up to a detailed study of the

activity in Europe of Caspar Weiss, the editor of the parent hymn-book there of 1709, with about 875 psalms and hymns; of George Weiss, his son, the first minister of the sect in America, who enriched the hymnody both as author, as reviser and as compiler, and who brought with him to Pennsylvania in 1734 a manuscript collection of about 1,560 hymns, including those of his father's collection; of the Hoffmanns and Hübner, who still further improved the store of material in 1758-60; and of Christopher Schultz, the editor in 1762 of the printed book, of which many details and some examples are given—the volume then closing with a bibliography of the books and articles that bear somewhat directly upon the subject.

The author has gone about his work in the most painstaking and scholarly way, and has presented his results with great clearness and yet compactly. He has made a distinct contribution to the history of hymnody in America, and incidentally has brought out an interesting instance of the vitality of the hymnodic impulse among German Protestants. Considering how analogous has been the working of that impulse among English-speaking Protestants, it is extraordinary how few and slight have been the direct contacts between the two streams of production. Here, for instance, is a case in which the development of a European line of progress has gone on in American conditions without even a perceptible trace of influence from English sources. This came to pass, of course, because the language of the Fatherland continued to be used long after the settlement in this country. (Americana Germanica Press, Philadelphia, pp. 112. \$2.00.) W. S. P.

Two volumes of lyrics have come to our table, *Voices and Visions*, from the practiced pen of Clinton Scollard, and *Love, Faith and Endeavor*, by the less-known hand of Harvey C. Grumbine. They both illustrate, though in somewhat different ways, the interesting fact that, even in an age and land where merely "practical" things seem insolently dominant, the voice of pure song for its own sake, with all that it implies of fancy and ideality, is not silenced. To be sure, these can hardly be called specially significant collections. There is in them perhaps nothing that will long endure. But the impulse that begot them, the warm love for nature and for men, with their sympathy for life as it comes, that they evince, and the expectation implied that their publication will meet some welcome—all these are significant and wholesome. Without dwelling upon details, which our space forbids, it may be fair to say that there is, on the whole, more originality and conscious intellectual enterprise in Mr. Scollard's book, and it is much the larger of the two; but, on the other hand, Mr. Grumbine has a real instinct for musical expression, so that none of his unpretentious poems is lacking in real charm. (Sherman, French & Co., 111 and 76 pp. Each \$1.00.) W. S. P.

Among the Alumni

NECROLOGY 1909-1910.

The list of our deceased brethren this year is a brief one and all of them are from the older graduates. One died at the age of 63, one was 79 years old, and the days of the years of the life of one were numbered at 88.

OSCAR BISSELL of the class of 1853 was born at Litchfield, Conn., December 20, 1822, and graduated from Yale College in 1849. He was ordained at Westmoreland, N. H., May 14, 1855, after having preached for some time at Canaan, Conn. He remained at Westmoreland three years and then served successively the churches of Dublin, N. H., Roxbury, N. H., West Townsend, Vt., Warwick, Mass., Ellsworth, Conn., the longest pastorate being of four years at Dublin. In 1877 he came to the church at Westford, Conn., where he remained till 1891, going thence to Holland, Mass. In 1896 he retired from active service and took up his residence in Brimfield, Mass., where he died January 16, 1910. Mr. Bissell was a man of rugged nature, a strong and vigorous and positive thinker, with no little originality. He was sorely afflicted with deafness through the greater part of his ministerial activity, which excluded him from many activities in which he would gladly have participated, but it could not quench the zeal and vigor of his Christian faith or conquer his strong and steadfast will.

Mr. Bissell was twice married, first to Miss Alma Cole, in 1860, and again in 1869 to Miss Augusta M. Ward. His second wife died in 1898. He is survived by two sons, Frederick and William F., the latter a graduate of this Seminary in 1902, and by one daughter, Alma W.

CHARLES HENRY BISSELL of the class of 1861 died December 29, 1909. He was born at South Windsor, Conn., April 19, 1831, fitted for college at East Windsor Academy, and graduated from Williams College in 1858. He was ordained at Windsor, Conn., June 12, 1862, and served the churches of Poquonock and Harwinton, Conn., each for about four years, rendering service on

the Christian Commission between these pastorates. In 1869 he removed to the West, serving different churches in Michigan and Iowa in pastorates of two or three years each. From 1889 till 1892 his work was in Morris, Ill. Then for a time his labors were in the fields of the Presbyterian Church. For eleven years from 1898 he was engaged chiefly in newspaper work, as editor of the *Citizen* of Florence, Colorado, and was thus engaged at the time of his death. He is survived by his wife and a son, the latter of whom continues his father's editorial labors. Mr. Bissell's work was chiefly in the upbuilding of feeble and neglected fields, to which he gave valuable service. He is described as a man of deep enthusiasm, kind-hearted, self-sacrificing, ever seeking fruitful ways of doing good, the best of friends, and a loyal helper in every good cause.

SAMUEL SHERBURNE MATHEWS was for one year a member of the class of 1871. He then went abroad for a year and, returning, took the full course at Andover Seminary, graduating from there in 1874. He was not a college graduate, but was prepared for entrance to the Seminary by private instruction. He was born in Salisbury, Mass., June 3, 1847. He was ordained pastor at Wilmington, Mass., in 1874, and in 1879 went to the Boylston Church, Boston Highlands, Mass. (Jamaica Plain), where he remained till 1887. After a pastorate of about one year at Wichita, Kansas, he returned to Boston and was until 1892 field secretary of the New West Commission. In 1895 he went to Milwaukee to take charge of the Hanover St. Church, with its extensive institutional work. After a pastorate of about four years he returned to the East to become the minister of the church at Danielson, in this state, where he remained until 1904, going thence to Boston to be secretary of the educational work of the People's Palace in Boston, connected with the Salvation Army. In this employment he was engaged for about four years. At the time of his death, May 11, 1910, he was dean of the Weston School for Girls in Roxbury, Mass., of which his daughter, Mrs. Elizabeth M. Richardson, is principal. Two other married daughters survive him. He was twice married, first to Miss Anna E. Wright, April 25, 1870, and again to Miss Jessie F. Holmes, June 30, 1892. As the record shows, he was a man of warm spiritual nature, effective in the work for those who are esteemed the less favored ones of the community.

The death of Dr. SAMUEL SHERBURNE MATHEWS, '71, on May 4, is recorded in the *Necrology* for the past year, with some account of his life and work, which is therefore not duplicated here.

The church at Boylston Center, Mass., founded in 1743, where GEORGE S. DODGE, '72, has been pastor since 1902, in April merged its parish and church organizations into one incorporated body, thus coming into line with the approved modern standard of consolidated efficiency. The occasion was made significant by a historical address and a large gathering of members.

HENRY H. KELSEY, '79, recently of the Fourth Church in Hartford, was installed over the First Church in Marietta, Ohio, on April 13. Dwight M. Pratt, '80, of Cincinnati, was one of those participating in the exercises.

HERBERT MACY, '83, and his wife, on the recent completion of twenty-five years of wedded life, received from their parishioners in Newington many tokens of affection and esteem.

The esteem in which Dr. WILLIAM F. ENGLISH, '85, and his wife are held at East Windsor, Conn., after eighteen years of fruitful pastoral life was recently attested by substantial gifts in honor of their twenty-fifth wedding anniversary.

CHARLES S. MILLS, '85, of St. Louis, Mo., celebrated the completion of twenty-five years in the Christian ministry and preached a sermon accenting the joy he had found in Christian service. The years had wrought within him, he said, four convictions—first, the reality and vitality of the divine commission; second, that the average life of men is wonderfully loveable; third, the supremacy of the message of God in Jesus Christ for the redemption of men individually and socially; fourth, that the Kingdom of God is making wonderful progress toward its fulfillment.

Marietta College has just celebrated its seventy-fifth anniversary with elaborate exercises, including an address by President Taft. The steady advance of the college under the energetic administration of ALFRED T. PERRY, '95, called forth many congratulations. The completion of a large increase in the permanent endowment is expected before long.

DAVID P. HATCH, '86, recently of Franklin, N. H., was installed pastor at Goffstown in the same state on April 28. Charles E. White, '00, of Amherst, N. H., had part in the services. Mr. Hatch has been for some time corresponding secretary of the State Association.

The prosperity and enterprise of the old church at Kensington, Conn., where CARLETON HAZEN, '91, is pastor, have been so brought into view by a system of weekly pledges that the pastor's salary has been increased and useful expenditures projected upon the fine old church building, which was erected in 1774, but has been extensively enlarged and improved in recent years.

For more than a year the Second Church at Palmer, Mass., where FRANK S. BREWER, '94, is pastor, was without a house of worship, its edifice having been burned in February, 1909. In April a new church

was dedicated with elaborate and fitting services, including a sermon by Dr. Pleasant Hunter, '83, who is a former pastor; an address by Thomas C. Richards, '90, and (at a later date) an organ recital by Professor H. Dike Sleeper, '91. The new building cost about \$25,000.

JAMES A. SOLANDT, '94, formerly of Rutland, Mass., was installed pastor at the Belleville Avenue Church in Newark, N. J., on April 29.

WILLIAM B. TUTHILL, '97, coming from Leominster, Mass., was installed at Woodfords, Me., a growing suburb of Portland, on May 19.

The success of CHARLES H. DAVIS, '01, at Hollis, N. H., is evidenced by the growth of membership to the largest number in recent years, the increase of the Sunday School by one-half, the advancing activity of the Endeavor Society, and the steady improvement of the buildings and appliances of the church.

JOHN P. GARFIELD, '02, who has been settled in East Cleveland, O., for many years, was installed at Claremont, N. H., on June 17. Among those taking part in the service was Raymond A. Beardslee, '08.

EDWARD D. GAYLORD, '02, in closing his five years' pastorate at the Good Will Church in Syracuse, N. Y., to go to the Second Church in Oak Park, Ill., helped to round out the first quarter-century of the church's life, during which it has grown from 28 to nearly 600 members, and has lifted itself from support by the State Missionary Society to complete financial independence, without debt. Mr. Gaylord was moderator of the recent meeting of the State Association at Middletown.

TELESPHORE TAISNE, '02, of Durham, N. H., has sailed with his wife for three months in northern France, where he will give special attention to the developments in the religious situation since 1900, when he made a similar trip.

The church at Spencerport, N. Y., of which ARTHUR CLEMENTS, '05, is pastor, has lately expended about \$5,000 in improving its equipment.

DANIEL R. KENNEDY, '05, who has been in charge of the church at Suffield, Conn., since 1908, was formally installed there on April 26, the service including parts by Professor Arthur L. Gillett, '83, Roger A. Dunlap, '03, and Professor Thayer.

RAYMOND A. BEARDSLEE, '08, was ordained at Springfield, Vt., on April 20. Among those participating were Professor Clark S. Beardslee, '79, Henry L. Ballou, '95, and William J. Ballou, '00.

WILLIAM V. BERG, '08, of Brandon, Vt., has recently declined a call to the Second Reform Church of Tarrytown, N. Y.

JOHN D. WILLARD, '11, was ordained at Worthington, Mass., on June 7.

The list of recent changes in fields of work includes the following: WILLIAM A. BARTLETT, '85, after nine years of strenuous activity and

notable efficiency in the First Church in Chicago, has accepted a call to the Farmington Avenue Church in Hartford, succeeding Dr. Love.

GEORGE B. WALDRON, '87, pastor at Ormond, Fla., since 1907, accepts a call to Sanford in the same state.

HENRY M. LYMAN, '88, has resigned his charge at Covert, Mich., which he undertook in 1908.

WILLARD L. BEARD, '94, who for ten years has been at work at Foo-chow, China, has entered upon the responsible post of District Secretary for the Middle District of the American Board in this country, with headquarters at New York, succeeding Dr. Creegan.

STEPHEN G. BUTCHER, '98, till recently president of Straight University in New Orleans, having been called both to the Third Church in Denver, Colo., and to the church at Redfield, S. D., has decided to accept the latter.

BURTON E. MARSH, '01, has resigned the pastorate at Farragut, Ia., where he has been since 1906.

JAMES S. CLARK, '04, of Cohasset, Mass., has received calls to Brimfield, Mass., and also to North Bennington, Vt., and accepts the latter.

Settlements in the Class of 1910 include those of FRANK H. CONBIT at Big Timber, Mont.; EDWIN R. GORDON at North Craftsbury, Vt., and RALPH H. MIX at South Hero and Grand Isle, Vt. WILLIAM F. TYLER was ordained to service under the American Board at Glastonbury, Conn., on June 10, parts in the exercises being taken by Professors Beardslee, '79, and Gillett, '83.

OWEN JENKINS, graduate student in 1886-87, has accepted a call from Greenwich, O., to Lexington in the same state.

JOHN W. MCCOMBE, graduate student in 1906-08, has resigned his charge at South Glastonbury, Conn., and returned to Scotland.

Happenings in the Seminary

THE SEVENTY-SIXTH ANNIVERSARY.

Last year the program of the Seventy-fifth Anniversary of the Seminary made it expedient to place the Exercises of Graduation in the morning instead of the evening, as had before been the custom. The change met with such general approval that it was determined to adopt the same hour this year. This change made practicable a compression of the total time of the Anniversary Exercises which was welcomed by all present. The meeting of the Pastoral Union was placed on Tuesday morning, the Annual Meeting of the Alumni on Tuesday afternoon, following a collation at noon and succeeded by the Annual Dinner in the evening. The Commencement Exercises were held Wednesday morning. This arrangement makes it practicable for the Alumni and other friends from out of town to attend almost all the exercises with the absence from home of only a single night. The experiment this year proved so successful that it is probable the same plan will be followed next year.

THE SCHOOL OF RELIGIOUS PEDAGOGY.

With the passing of the years since its removal to Hartford, the Hartford School of Religious Pedagogy has enlarged its numbers, extended its work and power as a separate institution, and has also, through its close affiliation with the Seminary, fulfilled the prophecy of its earlier years as a highly valued factor in the education of the Seminary students. Through it the students in Hartford Seminary have the opportunity for training in the work of religious education on both its psycholocial and technical sides which is unsurpassed in any theological institution.

This year the School celebrated the twenty-fifth anniversary of its founding. On Tuesday, May 17th, the special exercises of commemoration were held. There was the business meeting of the Alumni at 11 a. m., followed by the Alumni Luncheon, after which was "A Review of the Twenty-five Years," taking the form of brief speeches by the founder of the institution, Rev. David Allen Reed, and by representatives from the graduates, faculty and trustees. The annual "Class Day" was Saturday,

May 21st, and on the Sunday following, pastors in Hartford and vicinity preached on phases of religious education. The exercises of graduation were held Monday, May 23d, at 8 p. m. On this occasion, Rev. Rockwell Harmon Potter, D.D., of the Center Church, Hartford, delivered the address, taking for his theme, "A Pastor's View of Religious Pedagogy." He brought out first that the pastor has always, in the history of the Church, been esteemed by others, and has believed himself to be, a teacher. To be this has been recognized as his function. Second, the field of instruction belonging to the pastor has been the field of teaching men about God. This teaching about God has had the double significance of bringing men to know God, and of arousing them to relate their lives to the God they have come to know. Third, as to the method of religious instruction. This is not simply the method of adding fact to fact, nor of deducing principle from principle, but it is supremely influencing personality through personality. In the past, various methods of teaching men God have been adopted, there has been the method characteristic of the Roman Catholic Church, where through the spectacle of the mass the effort is made to hold up before people the sacrifice of Christ for man; there has been the logical method of the Reformation churches, whereby through elaborated creeds and confessions the effort has been made to give to men an intellectual grasp of Christian truth; there has been the æsthetic method, by which the Church has striven through richness of liturgy and beauty of environment to impress on men the reality of the Christian life. These may all have their place and significance, and yet none of them supplies the great impulse that leads to the firm apprehension of God, and to the highest impulse to adjust life to Him. This comes only through the contact of a loving personality with a personality. It is the God-loving teacher who, through love for those that are to be taught, can lead them to know and to love and to yield to the love of the Heavenly Father.

The six members of the graduating class were presented by Dean Knight and diplomas of graduation conferred by Hon. Samuel H. Williams, President of the Board of Trustees.

ALUMNI DAY AT THE SEMINARY.

At 9 o'clock was held the Annual Meeting of the Trustees, and at 10.30 the Annual Meeting of the Pastoral Union. The report of the Examining Committee made on the basis of visits to the Seminary during its regular sessions by the members of the Committee was very cordial. The Secretary of the Committee, Rev. F. S. Brewer, in a carefully elaborated paper, made

suggestions as to a reorganization of the methods and work of the Committee with the design of rendering it more serviceable to the life of the institution, and this was referred to the Executive Committee to consider in connection with representatives of the Board of Trustees and report at the next annual meeting. After some discussion the amendment to article nine of the Constitution, proposed a year ago, making possible a change in the Articles of Agreement was adopted, and a committee on a revision of the Articles and on the relations of the Pastoral Union, Trustees and Faculty was appointed, consisting of the following members: Rev. Stephen G. Barnes, D.D., President Alfred T. Perry, D.D., and Rev. Nicholas Van der Pyl.

The officers elected for the ensuing year were: Moderator, Rev. Herbert Macy; Member of the Executive Committee for the term ending in 1913, Rev. George L. Clark; Member of the Examining Committee for the term ending in 1911 and Secretary of the Committee, Rev. Edwin N. Hardy; Members of the Examining Committee for the term ending in 1913, Rev. John F. Johnstone, Rev. William J. Tate.

The following were elected Trustees for the term expiring in 1913; Rev. James L. Barton, D.D., Boston, Mass.; Rev. Henry H. Kelsey, Marietta, Ohio; Rev. Henry A. Stimson, D.D., New York City; Rev. George W. Winch, Barre, Vt.; D. Chauncey Brewer, Boston, Mass.; Hon. Henry H. Bridgman, Norfolk, Conn.; Hon. Edward W. Hooker, Hartford, Conn.; Col. Charles M. Joslyn, Hartford, Conn.; Hon. John H. Perry, Southport, Conn.; Rev. J. Douglas Adam, D.D., East Orange, N. J.

The following were elected members of the Pastoral Union: Rev. C. A. Dinsmore, Waterbury, Conn.; Rev. H. A. Kernan, Hockanum, Conn.; Rev. R. W. Roundy, Hartford, Conn.; Rev. F. A. Sumner, Milford, Conn.

At 12 o'clock was held the noon prayer meeting, which has been a feature of the Anniversary exercises ever since the founding of the Seminary. Dean Jacobus led, reading from the first chapter of Philippians and bringing out as the theme of the meeting the central and supreme passion of the follower of Christ for the gospel of the crucified Lord. Different members of the alumni and trustees offered prayer and the meeting closed with the hymn which has been sung at every Anniversary of the institution, "I Love Thy Kingdom, Lord."

The collation following the prayer meeting in the Library building has come to be an especially pleasant opportunity for the alumni and guests to meet together informally, to revive old friendships and make new acquaintances.

ALUMNI MEETING.

The Annual Meeting of the Alumni was held at half-past two, President W. E. Strong in the chair. The discussion of the afternoon was preceded by business and by reports from different classes holding reunions. The officers elected for the ensuing year were: President, H. A. Barker; Vice-President, W. C. Prentiss; Executive Committee, W. F. Stearns, H. C. Ide, W. J. Tate. The report of the Committee on the alumni fellowship reported that \$800 dollars of the needed \$1,500 had been secured. The committee was reconstituted to consist of A. B. Bassett, J. L. Kilbon, W. F. English, G. A. Hall, R. A. Beardslee, and they were requested to push toward raising the balance, in order that as speedily as possible the plan of sending abroad an alumnus to study the language and conditions of the immigrant in his native land, might be brought to a successful consummation. The Necrology, printed elsewhere, was read by the necrologist, A. L. Gillett. In response to the request for responses from "reuning" classes, Professor Bassett read a letter from the oldest living alumnus, Samuel F. Bacon, '50, of Philadelphia; Austin Gandner, the sole survivor of the fifty year class, responded, giving interesting personal reminiscences and telling how a son and a grandson had given themselves to the foreign missionary service. C. A. Barber spoke for the class of '80, A. T. Perry for '85, Geo. P. Knapp for '90, S. A. Fiske for '00, and Arthur Clements for '05. The topic for the afternoon was presented in a paper by Philip C. Walcott of Naugatuck on "The Work of the Church in an Age of Widespread Humanitarian Interest" and it is given in full among the "Contributed Articles." The discussion which followed was participated in by G. L. Clark, H. A. Sheldon, R. A. Dunlap and F. W. Greene. The meeting adjourned in time for the dinner.

ALUMNI DINNER.

The tables for the Alumni Dinner were spread in the commodious Center Church House. William E. Strong, D.D., of Boston, President of the Alumni Association, presided at the after-dinner speaking. The class of 1885, of which Dr. Strong was a member, has been one of unusual ability and distinction, and the occasion of their twenty-fifth anniversary called out a good deal of genial badinage. Dr. Strong was singularly bright and felicitous in his introduction of speakers. The first was Lewis R. Scudder, class of 1885, introduced as a missionary from India with a "Rev." before his name and an "M.D." after it, who is home on his second furlough from his medical missionary work

in the far East. Dr. Scudder said he wished to correct, first of all, certain misconceptions as to the work of the missionary. The missionary is sometimes set apart on a sort of pedestal of self-sacrifice, he is spoken of as "on the firing line." There is, of course, a certain geographical separation, but the "firing line" is wherever God's work is done, and self-sacrifice is of the very essence of Christian service. The missionary is where other workers for Christ are. The spirit of the work is one and one only. An outbreak of racial hatred, or a national revolution, does occasionally seem to put some missionaries in a position of somewhat spectacular heroism; but the missionary spirit and the spirit of the faithful worker here is the same, and the difficulties are substantially the same. It is everywhere the spirit of loyalty to the Master, the spirit of love which will bring Christ's love to a needy world. There are some peculiar hardships, to be sure. One is the missing of the fellowship with others which one finds here. And yet one must not think that the color of the skin bars one from the delights of real Christian fellowship. There is, too, the hardship, perhaps the hardest to be borne, of the limitation of means to meet ever widening opportunity. In the medical work the small endowment of the hospitals necessitates working under conditions that in this country would not be tolerated, and yet with these limited resources there is the delight of achieving results that bring untold blessings to the people. If one tests his life by privilege and opportunity, the life of the missionary will stand the test. An infinite privilege is his, a well-nigh boundless opportunity to make manifest through loving loyalty the reality of the redemption through Christ.

The next speaker was George P. Knapp of the class of 1890, who also represented the life of Hartford on the mission field, his service having been in Turkey, whence after the Armenian massacres he had been obliged to withdraw, his passport endorsed "Forbidden to return" by the order of Abdul Hamid, and who when last in Constantinople took satisfaction in visiting the palace of the former ruler, who had received substantially similar instructions from the new government. This dinner reminded him of a similar banquet held in Adana last February, where there sat down about three hundred notables, representing various races, religions and official positions, gathered to celebrate the realizing of the reconciliation wrought in Turkey by the new government. The changes in Turkey are indeed marvelous. In no respect is this more noticeable than in the matter of a free press and free speech. Twenty-five years ago the printing press at Harpoot was literally chained and sealed to prevent its use.

The censorship of the press was pushed to extremes, absurd and amusing if they were not so vexatious. Now the press is free, and that chained press is at present busy issuing distinctively Christian literature. Freedom of speech and assembly is assured and the fullest opportunity is offered of delivering lectures which are attended by Turks as well as Armenians. At a lecture on *The Life of Christ*, illustrated by lantern slides, some fifty Turks were in attendance and at the close an influential Turk came forward, after the lights were turned on, and spoke, comparing the transition from darkness to light with the change from the old days of darkness and mutual suspicion to the new days of light and cordial relationship. It is a critical and strategic time in Turkey for pushing evangelistic work of all kinds.

Dr. Wm. A. Bartlett of Chicago, after squaring accounts with his classmate, Dr. Strong, in the interplay of wit, spoke for the Hartford men of the West. He presented figures showing how 104 Hartford Alumni were at work in 19 western states, and sketched briefly their work. He called especial attention to the really tragic experiences President Davis, of Chicago Seminary, had been constrained to face in the death of Professor Scott, and the illness of two other members of the Seminary faculty. He spoke a strong word for the noble men who did not occupy the positions that caught the eye. These are the men most worthy of honor. They are planted not buried, and their fruitful labors are blessing the communities in which they live. He saw in the movements of the times the indications of the coming of a period when religion shall have a larger place in the colleges, and the ministry shall come to these young men with the true appeal of its tremendous opportunity. The best meeting of Hartford men he had attended for a long time was at the Laymen's Missionary Convention at Chicago, where 5,000 men, wonderful to relate, paid five dollars each for the privilege of sitting down to a foreign missionary dinner. That whole meeting was one of marvelous impressiveness and of glowing promise for the future, belonging not to the West but to the whole world.

Dr. Stephen G. Barnes of St. Johnsbury, Vt., 1892, was called on to speak for the East. He said that the minister in his work from year to year finds that the good men of the church he serves have a good deal inside of them besides religion. The pastor sometimes feels discouraged that the Kingdom of God does not spread faster and dominate more completely the life of the church. When in such a mood there are some truths worth remembering which help to keep a man courageously at it. One is the recognition that the higher the ideal the easier

the discouragement. This should not clog effort, but quicken faith. A second is the observation the pastor is able to make of the growing faith of the few. It is the righteous remnant that is the saving power, and he who watches the growing faith of these who are the very life of his church gets strength from it. A third is the new faith that comes to one in the common goodness of men. Not exalted piety, but just everyday goodness that preserves the life of the community reasonably sweet and pure and honest. It is a good deal for the minister to feel that he is aiding to keep men to this. The fourth is the recognition, growing on one with the years, that if there is anywhere a place of spiritual power for the life of the world it is in the church, and that in its service the minister finds the firm fulcrum for his efforts to uplift the spiritual life of the world.

Dean Jacobus, speaking for the Seminary, reported good news from President Mackenzie and gave the amplest assurances of his return next fall in full vigor. It is not easy to do the best work with President Mackenzie away; but the work of the year has been good, the health of the students excellent and their spirit one of loyalty and of high enthusiasm. It has been a year of conscious positiveness in the enunciation of the views of the Seminary in relation to the trend of current theological discussion. It has emphasized the reality of a true supernatural, and the Lordship of the Christ who lived and died and rose again, and is summoning His disciples to the experience of communion with Him and loyalty to Him. The institution has continued to link itself vitally with the life of the churches. During the year the presence of Dr. Kilpatrick, summoned to take the work of President Mackenzie in the classroom, has proved a blessing to the institution, and has kindled the enthusiasm of the students. We are in a time of query in respect to the curriculum of the Seminary. Changes must doubtless be made to fit the changing time; but whatever is done we must not forget the duty, or fail to train men, to think for themselves concerning the deep things of their faith and the needs of the world. The School of Religious Pedagogy has showed the increasing significance of its own field and the mutual value to both institutions of their affiliation. The Church will best attain the end of training men to the diversified activities to which its manifold life calls, by unifying its educational efforts, through similarly affiliated schools, around the theological seminary.

Dr. T. B. Kilpatrick of Toronto, spoke cordially of the good time he had had in Hartford in fellowship with students and faculty. It was a great gratification to find himself in agreement

with the ideals of the institution. The high calling of the ministry needs above all thorough preparation. The aim of the Seminary should be to send forth men so learned in technical theological knowledge and so rich and wide in their culture that their influence will not be for a short time only, but that it will tell permanently and with increasing force through the advancing years. The Seminary is not a place simply for the pursuit of minute scholarship. It should always stand in closest relation to the Church. The ministers are always to be the teachers of the churches and may not become an esoteric body of students. It would appear that at the present the nadir of negative criticism of the gospel has been reached and that there is at hand a time when there shall be a presentation of Christian truth which shall be in some degree comparable with the magnitude of the gospel, and when there shall be a full-orbed conception of Christianity dominated by the worship of Him who is very man and very God.

Mr. E. G. Wilson spoke in behalf of the graduating class, expressing their pleasure to be Alumni. At such a time the mind turns to retrospect and forecast. The backward look can be summed up in the word "thanks"—thanks to the trustees for their liberal management of the institution, to the faculty for the instruction and impulse received, to fellow-students for the social environment and spiritual uplift of the days of student friendship, to the citizens of Hartford for their friendly hospitalities. The forecast is one of hopefulness, resting on a belief in the greatness of the work to be done, and a faith in Him whose work it is.

The session closed with a few remarks by the presiding officer.

GRADUATING EXERCISES.

At the Graduating exercises, in the absence of Hon. Henry H. Bridgman, president of the Board of Trustees, Dr. Lewellyn Pratt of Norwich, presided. The invocation was offered by Dean Jacobus; the scripture lesson from Luke xxiv, 13-35, was read by Professor Paton, Registrar of the Faculty, and prayer was offered by Professor T. B. Kilpatrick. The address of the evening was delivered by President John M. Thomas, D.D., of Middlebury College, whose theme was "Religion and Education." He called attention to the fact that the signs of the times indicate that religious organizations are destined to have less and less to do with general educational effort. Sectarianism in education has met its certain doom. In the middle ages the Church did all the educating and the monks were the only schoolmasters.

So all our American colleges, in their inception, were religious enterprises. But with the passing years the clergyman has retreated into the background in educational endeavor. The older colleges have lost most of their religious manner. On the surface it looks as if our colleges had forsaken the mother which bore them. But in the meantime the facts of our human nature have not changed. We are still held irresistibly to upward striving; to stop it were to leave off the very quality of manhood, and in this lies the very heart-throb of religion. We may never desist from our struggle for assurance of permanence and personal worth in this world. These facts may be counted on as blunt, unescapable realities impelling us to deeds. In the region of personal values, the industries and arts in which our expanding science has busied us are of small avail. The knowledge of things cannot assure the triumph of the spirit. A man is no more than his soul, and all the inventions we call so great do not leave our real manhood one whit better advantaged than was theirs who hung on the lips of Socrates. Man is still the measure of all things. The religious spirit is something very deep and subtle. It escapes the confines men build for it, and in places where it is unauthorized, unrecognized, perhaps unbidden, finds a more congenial home. Religion has not lost its power in American education. We are delivered in these times from the narrow ecclesiastical zeal of the founders of American education; but the deeper, broader religious feeling, which accompanied that zeal and sanctified it, and which has its life and its assurance of permanence in our very nature as men, still commands and dictates an education broad in scope, large in spirit, and directed to the cultivation of the spirit that is in man and the life which he shares with God.

President Thomas' address was followed by the announcement of the prizes for the year, and the conferring of degrees and certificates of graduation. The recipients of prizes were: The William Thompson Prize in Hebrew — Miss Amy Constance Kellogg, class of 1912; The Hartranft Prize in Evangelistic Theology, Frank Harvey Condit, class of 1910; The Turretin Prize in Ecclesiastical Latin, Pierce Butler, class of 1910; The Greek Prize, Harold Ionel Frost, class of 1910; The John S. Welles Fellowship for Graduate Foreign Study, Paul Bradshaw Albert, class of 1910; A Special Fellowship in Church History, Elmer E. S. Johnson, class of 1902. In the absence of President Mackenzie the awarding of The Bennet Tyler Prize in Systematic Theology for the class of 1911 was postponed till next year.

The candidates for degrees were presented by Dean Jacobus

and the degrees conferred by Dr. Pratt. Professor Kilpatrick was presented in the following words:

MR. PRESIDENT: I present to you for the degree of Doctor of Sacred Theology, *honoris causa*, Thomas Buchanan Kilpatrick, Professor of Systematic Theology in Knox College, Toronto, — a scholar among students, an educator among teachers, a preacher who with winsome power impresses upon character and conduct the claims of Christ; in his own country a leader in evangelism, and in an honored institution of his own Church and in his helpful service in this Seminary one who has disclosed himself as knowing how to bring eternal truth to the modern mind.

Certificates of graduation were granted to Parker William Fisher, Demorest Normal School, 1897; Edwin Ruthven Gordon, Brown University, 1907; Rev. Christian Georg Jørgensen, Augsburg Seminary, 1899.

The degree of Bachelor of Divinity was conferred on Paul Bradshaw Albert, Drury College, 1902; Rev. Edward Samuel Belden, Wesleyan University, 1899; Rev. Paul Tobias Bratzel, Elmhurst College, 1904, Eden Seminary, 1907; Pierce Butler, Dickinson College, 1906; Frank Harvey Condit, Princeton University, 1907; Harold Ionel Frost, Bates College, 1907; Takejiro Haraguchi, Waseda University, 1905; Levi Samuel Hoffman, Brown University, 1907; LeRoy Austin Lippitt, Carleton College, 1907; Mary Belinda May, Wellesley College, 1907; Ralph Hooker Mix, Wesleyan University, 1905; William Frances Rowlands, University College, Gardiff, 1906; Joseph Hooker Twichell, Yale University, 1906; William Finney Tyler, Yale University, 1907; Edmund Graham Wilson, Lafayette College, 1907; Mrs. Alice Cook Wood, Penn College, 1906.

The address to the Graduating Class by the Dean was prefaced by the reading of the following letter written to the class by President Mackenzie:

FLORENCE, ITALY, May 11, 1910.

To the Graduating Class,
Hartford Theological Seminary.

MY DEAR FRIENDS: Though I have not sent you any direct message, I have not ceased to think of you all through this session, and often have I prayed for you to Him who reigns over us all in all parts of the world. It has been a constant grief to me that I have been separated from you in your senior year. For I had become deeply interested in each of you and in your work as a class, and looked forward with intense, and not unanxious, expectation to the study of theology in which I had hoped to be engaged with you. But God has willed it all otherwise than I had hoped and most earnestly desired. During this last term you have been under the guidance of one who, with open mind and ripe scholarship, has faced the great problems of Christian thought in our day. It was a great relief to myself when I heard that Dr. Kilpatrick had so

kindly and generously agreed to help us out in this emergency. And I have every hope of hearing of the excellent work which he has given you and which you have given him.

It is not for me to intrude upon the function of the Acting-President and to give you any formal charge on your graduation from the Seminary and your entrance upon the full work of the Christian ministry. He will speak the fitting word with the living voice. Mine, it is, alas! only in this brief manner to convey to you the assurance of my loving regard and my earnest prayer that, as you leave the halls of study and of prayer, you may go out fitly, if not even yet fully, furnished for the Gospel ministry.

These are strenuous and trying days for all who would undertake to be ministers of Christ. The air is filled on both sides of the Atlantic with the voices of those who would deny His Authority as the Incarnate One and His power as the Saviour of men. And yet the world was never more filled with the living proofs of both tremendous and glorious and inspiring facts. In these days of freedom, and we would not have less freedom, we would not return to the days when men attempted to coerce faith by force instead of creating it by the sole, steady, convinced and convincing presentation of the great object of faith,—in these days we must use our freedom humbly, cautiously, and modestly. The Christ who created the Church is He alone who can sustain it. The Christ who saved the Apostles and those to whom they preached is the only Christ the world has yet heard of who can save us and those to whom we preach.

The test of truth may be partly found, as the Pragmatists are telling us, in its working power. But even that test must be used wisely and widely. This Gospel of Christ was not born yesterday, it has not been put to the proof in a narrow field, on sparse and unimportant communities. It has confronted the greatest foes in a long past and has moulded the noblest minds to glorious issues. If we then would not be the victims of a passing phase of thought or the weakling subjects of a weak though boastful mood of the "modern mind," we must seek increasingly to know what has been the living experience and the loftiest thought of the past generations as they moved within the realms of faith and obedience and love.

That you may all be students for life, hard workers upon the deeps of the noblest theologies and that you may all prove yourselves faithful and successful heralds of the grace of God through Christ and His Cross is my best and my sincere prayer for you.

I am

Yours most sincerely,

(Signed)

W. DOUGLAS MACKENZIE.

Dr. Jacobus then gave the parting words to the graduating class.

ADDRESS OF THE ACTING PRESIDENT.

No one goes from the Seminary with the idea that he is fully equipped for his work. Indeed, part of his equipment is the consciousness that he is not equipped.

He knows that his work is going to teach him truth his study never opened up to him, and that whatever his service is to be, it is going to serve him as well as others—that in fact it can serve others only as it constantly and persistently and vitally serves him.

His experience of his ministry is to give him in a very real way the material of his message. He will be able to speak to men as he comes to have knowledge of men. His pastorate will give him his preaching; if he goes to the foreign field, the religion to which he goes will illumine for him the religion with which he goes, and everywhere the sin he confronts will show him the Saviour he proclaims.

He has got here his knowledge of the great essentials — the Bible with its revelation of God, the Christ with His redemption of men, the Church with its fact of the kingdom that is to conquer the world — but that particular ministry for which he has been trained, be it never so technically, still lies before him as a life experience, and his mind, disciplined though it has been to grapple with the problems of his calling, still has before it problems to be grappled.

All this is as it should be, and because it is so I wish, in this, your Seminary's last word to you, to remind you that the experience which lies before you is not all an experience of men, nor even an experience of yourselves — it is really and far more vitally an experience of God.

Whatever divine discoveries you may have made in these halls of thought and feeling, the great disclosure of God lies yet before you.

It is not simply that it is God's work that you are going to do, and that you will naturally come to know more of God as you do more of His work; it is not simply that it is God's truth you are going to proclaim, and the truth of God must expand to you as you study to proclaim it to others. It is rather that God is going to speak to you in the experiences of your life's work — speak to you for yourself as though there were no other self for Him to speak to; speak to you alone, as though the world were closed down to God and yourself and there were no other living soul to think of; speak to you with commanding power, as though the one great concern lay between God and your soul, and the one great question were your right thought of God and your right apprehension of God's thought of you.

There is, therefore, just one word of counsel which I wish to give you. *You must give God the chance to speak to you.* God will not take the chance if you do not give it to Him. He will not create the chance if you do not make it for Him. He may speak the word of warning to the careless minister in the midst of his carelessness, and awaken him to the fact. He may speak the word of punishment to the erring minister in the midst of his error, and startle him to the fact. But this word of dis-

closure of God's Self is only to the soul that gives the opportunity for it.

For this you must have the time, even in this busy, rushing, pushing world. For solitude means vision — the vision of one's self, however much we fear it and dread to be alone with ourselves, not only because we must look within our own souls, but because of what we will find when we do so look. But fearsome though this vision of ourselves may be, it must be or else the other vision comes not — the vision of God. There was Hagar alone in the desert and her dying boy beside her. No mother but knows what that solitude must have been. But because she was alone, there came the presence of God and with God the mercy of the refreshing water. There was Abraham alone by the altar on Mt. Moriah. No father but knows what that solitude must have been. But because he was alone, it was the invitation to the coming of God with a substitute for the sacrifice.

And yet again, there must be this vision of the God and His mercy if there is to be that final vision of our life and its service to God. Elijah, alone on the Mount of God — the thunderings and the lightnings, but no presence of God until the still, small voice, and then that vision of God and with it the vision of his prophetic duty — and he went back to his work strong against all its dangers and its dread. Jesus alone in the places of prayer — alone with Himself and therefore alone with God, and in these solitudes the transfiguration, not once nor twice but every time — the transfigurations that brought Him with new power face to face with his service against the sin of the world, all the way down to the sacrifice of the Cross.

And one other thing — you must give God the opportunity to speak to you not simply through the solitude of yourself with Him but through the hunger of your heart for what He shall say. I know when I can speak to my child. It is not simply when I am alone with it; for the gaze may be out the window among the flowers of the field and the birds of the air and amid the moving mystery of the street, and there be no care for my word. Or the thought may be within the heart, amid its follies or its fancies or its fears, and there be no wish for my word. It is when it is time for the story reading and the ears are all a-ready for it, or when the sorrow has come and the heart is throbbing for a word of comfort, or when the plan for the play is up, or the puzzle of the lesson is before it and counsel and guidance are wished for — then I can speak to my child, for it is hungry of heart for my word. So for this speaking of God to the soul there must be not only the single ear but the listening

ear. This word of His to yourself is only when yourself is ready. This word of His to you alone is only when you have closed out all the world and are waiting. This word of His in its commanding power is only when there is conscious weakness with you and full surrender to Him. Hagar was not only alone, but alone with her dying child. Abraham was not only alone, but alone with the sacrifice of all his life's hopes and expectations. Elijah was not only alone, but alone with all the fearfulness of his work. Jesus was not only alone, but alone with the sin of the world.

May God grant that in these experiences of your ministry which lie yet in the future before you, in these solitudes of your soul and in these hungers of your heart, there may come to you those unfoldings and disclosures and discoveries of God that will make your life and its service glorious.

May the blessing of God and of Christ and of the Holy Spirit be with you wherever you may go.

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The annual address by some member of the Seminary Faculty at the opening of the year has become an increasingly interesting feature of the life of the institution. As successive professors have spoken year after year on some topic growing out of the work of his department, the institutional significance of such a body of addresses has become increasingly noteworthy, and the occasion has acquired a certain inevitable momentum of value. It is worth while perhaps to review the topics that have been treated, with mention of the speakers, since the establishment of the custom. The first address was by Professor Pratt on Spirituality; followed successively by Professor Mitchell, on The Signs of the Times,—an Interpretation of the Present in the Light of the History of the Second Century; Professor Beardslee, on Abraham Lincoln.—A study in Ethics; Professor Gillett, on Christian Experience and Reality; Professor Merriam, on Personality and Perspective; Professor Paton, on The Social Problem of Israel in the Time of the Prophets; Professor MacDonald, on One Phase of the Doctrine of the Unity of God,—as Appearing in Islam. The address this year was given by Professor Nourse and dealt with Some Aspects of Jesus' Relation to the Culture and Extra-Canonical Literature of the Judaism of the last two Centuries B. C. It appears in this number of the RECORD,—as previous addresses have appeared in its pages.

Since the days of the pastorate of Graham Taylor the Fourth Church of Hartford has occupied an honorable place among those

churches of our country which set themselves to the specific social task of bridging the gap between the "family" church and the "mission." During the administration of Professor Taylor and subsequently of Mr. Kelsey the conduct of its affairs has been characterized by a sanity and balance that have brought the other Congregational churches of the city into a cordial coöperation with it in doing a work of distinctive value to the whole city. It has become one of the four New England Churches having a resident membership of over one thousand,—the other three being in New Britain, Holyoke, and Worcester. The installation of a new pastor to take the place left vacant by Mr. Kelsey's removal to Marietta was an occasion of more than ordinary interest. We are therefore especially glad to be able to present the paper read by Mr. Dunlop as he assumed pastoral relation to this great work. Under his leadership, not only the past, but the future seems secure.

Another occasion of much more than local interest was the inauguration of Rev. Charles S. Lane as Vice President of the Hartford School of Religious Pedagogy. The importance of the teaching function of the Church and the increasingly distinctive place in church administration of the person with special training for this work has become widely recognized. The brains and desire of the churches have come to respond to the evident need of a fuller ministerial equipment,—not simply of a minister who knows more, and knows it about more things; but of an official whose special training equips him or her to the doing of specific tasks beyond those that any one man can do. This person may be called Sunday School Superintendent, Assistant or Associate Pastor, Church Helper, or by any one of many names. What this person stands for is the meeting of the recognized need for a multiplied ministry of some sort. When the pocket book of the Church has come to respond, as it inevitably must, to what the brains of the church recognizes as its need and the heart of the church appropriates as its desire, the money needed to sustain such work in the individual church and to support generously the institution that trains for this position will doubtless be forthcoming. The Hartford School is doing work of

the highest grade, and Mr. Lane's address presents persuasively the enlarged opportunity of Christian service.

Our readers will welcome Professor Jacobus' careful discussion of the problem of the Fourth Gospel as handled by different recent authors. They will also be glad to have a presentation of the work Hartford has done in the theological training of women. Miss Collins' statement of the spirit and organization of the fine body of women who have studied in Hartford, prefaced by the statement of the way the training for women is financed, and supplemented by the presentation of the work the graduates have engaged in, will answer questions that have many times been put. It will do more than this. It will make splendidly manifest how the training Hartford is giving to women has justified itself by fitting them for positions of great responsibility other than the pastorate of churches. There is unquestionably at the present time a great demand for women who have had just the kind of training that they can get at Hartford.

The National Council of Congregational Churches placed upon the nineteen men constituting its Committee on Polity the difficult and delicate task of supplying to the denomination a closely centralized administrative organization. If the Committee can accomplish this in a way that will be satisfactory to an essentially democratic religious body like the Congregationalists they will show organizing capacity and discretion of a very high order.

The cordiality with which the action of the Cleveland Council was accepted by the churches, and the sincerity with which the state and local bodies strove to adjust their organizations in such a way that there might be a substantial unity of organization throughout the country have been worthy of high praise. The acceptance of the principle that ministerial standing should inhere in organizations of churches rather than of ministers, and the willingness manifest to sacrifice honorable and tender historic associations for the sake of what appeared to be the general welfare of the denomination, has spoken much for the high mindedness of both churches and ministers. These two movements have of themselves been enough to make the last three years epochal

in the denomination. To accomplish this much has been of necessity a slow matter. It was well that it should be. The readjustments have not all been made yet. The state and local organizations have not yet quite found themselves with respect to their new labors and their mutual relations. The Boston Council took action of the highest and most far-reaching significance in two particulars. The first was the formal adoption of the Apportionment Plan and the assumption of its administration by the National Council. The second was the widened interpretation of the duties of the Secretary of the Council with special reference to the development of the benevolences of the churches in accordance with this plan. It would seem to be at least an open question whether, in the long run, the Committee of Nineteen would not do its best service to the denomination by confining its administrative organization to organizing the administration of the Apportionment Plan. The Plan itself must be worked over, and is being worked over, in the light of experience. The new and closer organization of the states in Associations and Conferences has not yet been tried out as to its efficiency with respect to the administration of the Plan. It might well seem that three years was none too long a time in order to ascertain how much potential efficiency there is in Congregationalism as at present organized, especially with reference to the administration of a newly worked over Apportionment Plan shaped by a Committee of the Council and directed, as to its carrying out, from the office of the Secretary of the Council and with his personal inspiration and advice. Such a course would at the end of three years do much to point out with some approximate precision just what the weak points in the present organization are and how they could be protected by larger centralization in specific directions. If, as some believe, the crux of the denominational difficulty lies in the present organization of the Benevolent Societies, it would seem as if nothing could so well serve both to make this apparent and to suggest lines for reorganization, as the relations developing in experience between the state and local bodies and the administration of the Apportionment Plan by the National Council through its Secretarial office.

SOME ASPECTS OF JESUS' RELATION TO THE CULTURE AND EXTRA-CANONICAL LITERATURE OF THE JUDAISM OF THE LAST TWO CENTURIES B.C.

This evening I venture to present to you some results of studies in a field that is, as yet, not so thoroughly explored as it deserves. These studies are partly my own and partly those of another and more expert worker in this same field. My aim is mainly to offer suggestions and point out possibilities, not to state final conclusions.

Our investigation is limited to a portion only of the field covered by the broad question, namely, to what extent and how was Jesus interested in or influenced by the culture and literature of the Judaism of His own and the two immediately preceding centuries. Our ideas regarding this question are apt to be somewhat vague and of uncertain value. Jesus, as mirrored in the Gospels, is almost detached from His general historical background or environment, and the reader of the Gospels is easily oblivious to the fact that there was such a thing.

But there was, and in the interest of historical truth, to see Jesus more nearly and clearly as He actually lived before His contemporaries, we need to know this environment and background more perfectly, and also Jesus' own relation to it.

It is perhaps needless to point out how diversified and complex that environment and its historical background was. The Judaism of the New Testament period was far from being the simple result of one direct, undisturbed line of historical development. On the contrary, it was the result of many upheavals and conflicts of opinion, which often had led to open strife and bloody war. It was a composite, made up of various opposing parties and views. On very few important questions of a religious or political nature was the Palestinian Judaism of Jesus'

day united. There was no great dead level of common doctrine on which all parties stood with only incidental or superficial differences distinguishing one from the other.

In this confused and perplexed period and situation Jesus of Nazareth had His historical place. Here it was that the greatest character of history lived and did His work. Thinking of this as a simple historical fact, the questions come thick and fast: How was He related to it? What did He know of it in all its complex diversity? What was His education? How deeply had He studied the situation? What books had He read? What opinions and theories of other men had He learned or studied? What did He know of the history of Judaism during the preceding two or three centuries and how did He estimate the developments that had taken place during them?

Such questions as these would be considered perfectly normal and legitimate in the case of any other great Jewish teacher. They are perfectly in order in the case of Paul. Why not in the case of Jesus? Is it allowable to consider Jesus as altogether indifferent to or ignorant of such matters? Any investigation that promises to lead to a positive result in regard to any of the above mentioned questions should be welcomed as timely and legitimate.

For our immediate purpose, the literature of the Palestinian Judaism of Jesus' day may be classified somewhat roughly as canonical and non-canonical. The dividing line between these two groups may not have been drawn so rigidly as we usually think. About some books there was, perhaps, diversity of opinion. But, generally speaking, the canonical books, *i. e.*, those we know as the Old Testament Scriptures, were everywhere recognized as sacred and authoritative.

Now, for many years the attitude of Jesus toward the Old Testament writings has been the subject of scholarly investigation. The abundance of quotations from or allusions to the Old Testament in the Gospels invites such investigation and promises definite results. Such results as have already been obtained lead to the general conclusion that He was very well acquainted with the Old Testament — especially the Law, the Prophets, and the Psalms — that He had read and studied them with His own eyes

and an independent mind, that He accorded them the highest value as containing a genuine revelation, and at the same time recognized their limitations, and that He often discarded traditional interpretations in favor of His own, based upon His appreciation of the moral or religious worth of Old Testament passages. Another point, I think, may be considered as reasonably certain, that is, that Jesus was able to and did read the Old Testament in the original Hebrew. The vernacular of the Palestinian Jews was Aramaic, and with this Jesus was perfectly familiar and in it He taught the multitudes. But Aramaic was very similar to the Old Testament Hebrew, the difference being merely that of one dialect from another of the same tongue. It was easy and natural for any studious or serious-minded Jewish boy to be taught to read the Hebrew which he constantly heard read in the synagogue services. It is exceedingly improbable that Jesus, to whom the religious problem was the all-important one, did not know and read for Himself the Old Testament in the original Hebrew. The contrary is clearly implied in Luke 4:16 ff, and seems the only possible inference from the Gospel record as a whole.

Let us pause to consider the significance of this. If Jesus could read Isaiah in Hebrew, He could also read other Hebrew books then in circulation even if they were not included in the canon. The question, then, is not, *could* He, but *did* He read or use such books? And, if so, what is to be inferred from it? These are the questions that are now before us, and they can be settled only by evidence.

But before this evidence can be appreciated at its true value, we must take note of certain facts regarding the literary activity of Judaism during the last two centuries B. C. The Old Testament does not mark the cessation of literary activity among the Jews, and consequently it does not mark the cessation of their active interest in religious and moral problems. The New Testament period was not separated from that of the Old Testament by a chasm which the student must leap but cannot bridge. There was no chasm at all.

The development of Jewish law was continued, in fact if not in theory, in the rabbinical or scribal schools which had gradually

supplanted the priesthood as the real authorities on religious matters. In the numerous Apocalyptic books the type of religious interpretation of history and pseudo-prophecy formulated in Daniel was continued. The First Book of Maccabees worthily continues the interest in national history represented in the older literature by the Books of Samuel and Kings. The edificatory type of narrative which so frequently meets us in the Old Testament is more thoroughly worked out in the later stories of Tobit and Judith, while the interest in man's moral life and in the practical application of religion to conduct which is so evident in Proverbs was continued in Ecclesiasticus and other still later works.

Dismissing now, as outside the scope of our present inquiry,* the questions whether Jesus had any intimate knowledge of or interest in the rabbinical learning of the day, the extra-canonical apocalypses, or the later histories and edificatory narratives, we shall confine our attention mainly to the question whether He was acquainted with or placed any value upon the writings of those thinkers who were interested mainly in moral questions, and in the relation of religion to the everyday life.

These thinkers are usually spoken of as the "wise men," and the literature containing their reflections as the "wisdom literature." Probably the modern usage of these terms is a little more technical than the facts as they actually were warrant, and we shall do well to use them in a rather general sense as representing quite broadly all who were interested in the problems of the moral and religious life and contributed of their reflections on these subjects to the literature of Israel. This so-called "wisdom" activity belongs mainly to the post-exilic period of Israel's history. In the Old Testament it is represented in the late Books of Job, Ecclesiastes, and Proverbs, each dealing with a different phase of Hebrew "wisdom." To the second century B. C. belongs the long wisdom book known as Ecclesiasticus, and to a still later period other "wisdom" material to which attention will be called later.

*The reader will not need to be reminded of the numerous and exhaustive discussions of the relation of Jesus' eschatological teachings to the apocalyptic writings current in His day. We are not concerned here with the results of such discussions, although they must be reckoned with finally.

We must, however, get behind these mere external facts of the history of Israel's literature to the *conditions* which made such works possible and also exercised a controlling influence over their form and contents. To do this we must first of all realize that during the post-exilic period Judaism was undergoing a gradual transformation which at last affected its fundamental character. At the beginning of the post-exilic period the *Temple* and the *Priesthood* were dominant elements. At the close the *Synagogue*, the *School*, and the *Teachers of the Law* were the controlling factors. From one point of view, this transformation may be described as due to a greater emphasis on education in the broadest sense. There was a determined effort which was maintained until success crowned it, to make the entire mass of the common people thoroughly acquainted with the principles and practices which were considered essential to their life as Jews.* At the threshold of the post-exilic period the *priests* were the guardians and teachers of the Law. Later, under Ezra and Nehemiah, the Law reached its canonical form and status and measures were taken to make the common people more thoroughly acquainted with its contents, but the priests were still its custodians and teachers. The "scribe" was still a priest. But gradually in the ranks of the *laity* there came to be "scribes," that is, men of education and piety who gave themselves to the study of the Law and of religious and moral questions in general. As time went on such men increased in numbers and influence. As the priestly aristocracy degenerated, becoming more interested in political and secular affairs than in the religion and morality characteristic of Judaism, this pious, learned laity stood forth as representing the best things in Israel's culture. From their ranks was formed that organization which later became the Pharisee party, originally much purer in doctrine and life than it was afterwards in Christ's day. At last, in New Testament times, the whole educational system, from the teaching of the rudiments to the most intricate legal study, was practically in control of the laity, especially the "scribes" of the Pharisaic party.

*On the subject of Jewish "wisdom" and the educational movement in Judaism the reader may consult Kennedy's article in *Hastings D.B.* entitled "Education" and the corresponding article by Barton in *Enc. Biblica*. Also article "Wisdom" in *Enc. Biblica* and "Scribes" in *Hastings*.

It is to the earlier stages of this general educational movement that the "wise" man, of whom we read in Proverbs and the wisdom literature, belongs as a separate and prominent factor in Israel's culture. In the literature of the early post-exilic period we frequently read of the priest and the "wise man," very little of the "scribe." In the later literature, we read much of the priest and the scribe, hardly anything of the wise man.

This was largely due to the great development of scribism and the ever increasing influence and importance of the synagogue and its school, where the scribe was all-dominant. In the earlier period the educational work of the wise men was distinct from that of the priestly scribes, which was concerned mainly with the letter of the law. But the Law, so taught, failed to meet the need that inevitably would assert itself, of a comprehensive formulation of the principles of conduct, of the rules of life in accordance with which the Divine wisdom revealed in the Law might be made applicable to the demands of everyday life.

It was to meet this need that the earlier wise men applied themselves. In reality they attempted to provide a system of practical ethics based fundamentally on religion. Inevitably, at points, problems that are essentially problems of philosophy or of ethical theory would call for solution, and in such works as Job and Ecclesiastes we have evidence that the Jewish thinkers attempted to grapple with such problems. But, in general, the wise man was not in love with abstract speculation. He reverently believed in God as the ultimate fact and accepted things as they are. His problem was: how to view life so as to make the best of it. He sought to know how to live wisely and well; how to avoid errors and disasters; how to do one's duty as God meant one to do it; how to attain the true end of life.

The method followed by the wise men was an inheritance from a remote past. Instead of extended argument or complicated dialectic, as was the case with the Greeks, the wise man used the brief, pointed, epigrammatic statement known as the *proverb*, in which the expression of thought was reduced to its smallest possible limit. Either as direct statement or as the simile, the proverb was the fundamental wisdom-form. In the later wisdom literature, *e. g.*, in the first nine chapters of Prov-

erbs as compared with the earlier portion, chs. 10 ff., or in Ecclesiasticus as compared with Proverbs, a tendency to a more discursive style is manifest and the simile was always capable of enlargement, especially in the form of the parable.

The Book of Proverbs in its present form is a teacher's book. The wise man is a teacher. A certain amount of parental instruction is taken for granted and then this is supplemented by the instruction of the wise man, who not only gives forth what is of his own reflections, but also is the channel through whom the wisdom of the ancients is transmitted from generation to generation. We do not know where those wise men whose work is preserved in the Book of Proverbs did their teaching. In their day the synagogue-school was not yet organized. Some sort of private school is, perhaps, the most probable supposition that can be made. The book was intended, probably, to set forth and preserve in permanent form the cream of the oral instruction communicated in the school. The parties whom the writer seeks to reach and influence by his book are, it will be noticed, not children or old men, but young men on the threshold of the serious work of life.

The interest in all that makes for a wholesome, clean, upright life, the sincere piety, the practical common-sense, the moral earnestness, yes, and the love of humanity revealed in this book makes one wish he knew more of the personality of its authors or compiler. But at some time and somewhere in old Israel this man and his co-workers did their work and put the best results into the permanent form we now have it in this book.

Through whose agency was the Book of Proverbs preserved and cared for? By whom were copies of it made, and in what circles were they read and studied? There is but one probable answer: We owe its preservation to those who as teachers of religion were interested in religion as something more than mere form or ceremony, who felt that religion, the fear of God, must work itself out in the whole round of daily life, who saw that religion and ethics are vitally related. To such men Israel owed her preservation in the midst of the storm and stress of the second century B. C. They were perhaps far more numerous and influential than we are accustomed to think. At last the Book of

Proverbs was so revered and esteemed in these circles that it was viewed as a holy book, even an inspired one, and finally it was included in the canon.

Now, we are so fortunate as to know something of one man who was profoundly influenced by this book and who was one of those whose high esteem of it doubtless helped to place it among the canonical writings. A closer view of this man and his work will enable us to see more concretely the place occupied by the wisdom movement in the religious and ethical life of Judaism.

This man was born perhaps as early as 250 B. C. His home was in Jerusalem. He was, possibly, of priestly lineage, but was not closely connected with the Temple aristocracy. He appears to have possessed wealth and had leisure for study and travel. He was known even at the court of the King of Egypt, then in control of Palestine. In this man, whose name was Jesus, the son of Sirach, or Ben Sir'a, as it is in Hebrew, we have a fine example of the cultivated Jewish gentleman of that day. Now, this Jesus was a "wise man." He had searched for wisdom from early youth. For it he had prayed earnestly when young (Ecclus. 51:13) and it was the supreme object of his desire all through life. But he sought to know wisdom not solely for himself; to *impart* it to others was his ambition. He was a teacher. He had what we might call a high school for the choice young men of Jerusalem, his "house of instruction," to which he earnestly invited those who were "thirsty of soul" (51:23).

In the fullness of his years, with his powers unabated, this noble man, one of the choicest fruits of Judaism, wrote his book, commonly called *The Wisdom of the Son of Sirach*, also *Ecclesiasticus*, a book that deserves to be called one of the world's great books. He modeled it on the Book of Proverbs but not as a mere slavish imitation. He knew how to read and appropriate the best of the older literature and yet preserve his independence. His own contributions to "wisdom" are as significant and valuable as anything we find in Proverbs. With the sceptical pessimism of Ecclesiastes he seems to have had little sympathy, probably because his own religious experience was more profound and satisfying.

In Ben Sir'a's book the connection between the national religion, the religion of the Law, and the religious-moral life of the

individual is made more close than it is in the earlier wisdom books of Job and Proverbs. For example, the older sage was content to make Wisdom say, "My delight was with the sons of men" (Pr. 8:31). The Son of Sirach says that the Divine wisdom that lies behind the whole creation has *taken up its abode in Israel* (24:8-12). Israel possessed it in her Law and Prophets. Ben Sir'a himself is thus a stage nearer the scribe of later days than the earlier wise men were.

In Proverbs, nothing is said about the Law; by Ben Sir'a it is frequently mentioned. His dependence on it is much in evidence. In a sense, he helped to unite the two lines along which the teaching of religion had been carried on—the non-legal wisdom teaching of the earlier sages and the legal and more formal type taught by the professional teachers of the Law. He thus paved the way for the later absorption of the older wisdom-teaching into the general teaching of the official scribes, but he himself was far from taking that step.

The earnestness and piety of this man deserve all praise. He wrote because he felt that he had a message (39:8-12, 50:27, 51:13ff.) that the times needed to hear, and because he saw the dangers that were threatening Judaism, empty formalism within and the pressure of Greek paganism (Hellenism) without. From personal experience he knew the value and satisfaction of a truly religious life, in which all phases of daily duty are controlled by an intelligent and wholesome love of God and His law, and this knowledge he earnestly longed to impart to his generation. This man made religion cover life. He correlated religion with the whole round of life more clearly and comprehensively than is done in Proverbs. His teaching deals with all phases of life and on all he sought to throw the light of religious truth. He was also a severe critic and censor of his age, and yet he looked for a better future for Israel in fulfillment of the Divine promise.

It is only within a few years that it has been possible to appreciate the work of this man at its true value. He wrote his book, in which he set forth not only his "wisdom" but much of his own religious experience, in Hebrew, and in this its original tongue it long enjoyed a wide circulation in Palestine. But eventually the Hebrew text was lost sight of, and the book was known

mainly in the form of a translation into Greek which was made in Egypt by the author's grandson 50-60 years after the work was written. It is this Greek version that lies behind the English version in common use in copies of the Old Testament Apocrypha. But the Greek translation is very imperfect, in many places being quite unintelligible, and in numberless cases absolutely false. In recent years as much as about two-thirds of the Hebrew text has been recovered.* As one reads it in this its original form it is as a new book. This is true not only from the standpoint of literary criticism, viewing the book as a product of literary art, but also in regard to its contents. The strength and purity of the writer's religious and ethical views as revealed in the very words in which the author set them down stamp him as one of the greatest and best of all Israel's religious thinkers.

The son of Sirach has been called the last of the Hebrew sages. Soon after his death troubles broke thick and fast over the Jews of Palestine. The attempt of the Syrian kings of Antioch to force Greek paganism on the Jews brought on the heroic struggle for independence known as the Maccabæan War. When the storm cleared and the Jews were free, under their own priest-princes, a new era was inaugurated. But our author's book was not lost sight of and we can well imagine how it may have been read and re-read by the teachers in the synagogue schools, now becoming numerous, and placed, along with Proverbs, in the hands of studious or serious-minded youth, to be read for their edification in religion and morals.

A century or so later than Ben Sir'a's day, *i. e.*, near 100 B. C., another Jewish writer, whose name is unknown, wrote a work called *The Testaments of the Twelve Patriarchs*. In consequence of a masterly study of this work by Dr. Charles of the University of Dublin, published only two years ago, this book also stands before us in a new light.* Like Ecclesiasticus, it was written in Hebrew, and the original Hebrew text has been lost. As yet only small fragments of it have been recovered. But

* All the recovered fragments of the Hebrew text have been collected and published by R. Smend in his exhaustive work *Die Weisheit des Jesus Sirach* (text, translation, commentary, and glossary). Berlin, 1906-1907.

† R. H. Charles. *The Greek Versions of the Testaments of the Twelve Patriarchs*, Oxford, 1903. *The Testaments of the Twelve Patriarchs* (translation and notes) London, 1908.

through Dr. Charles' painstaking study, the contents of the original Hebrew book have been ascertained with considerable certainty.

The work, as its title indicates, purports to record the last counsels and commands delivered on their deathbeds by each of the twelve patriarchs, sons of Jacob, to their descendants. A study of the contents shows that one purpose of the writer was to reconcile the Jews to the ascendancy of their new line of rulers — the priest-princes of the Maccabæan line. But along with this there was another purpose, to urge upon Israel the necessity of living godly lives. Each patriarch counsels his sons regarding the true way of life — how one must live righteously to be acceptable to God. Reuben urges purity; Simeon advises against hardness of heart and envy; Levi counsels to fear God, to be faithful to His commands, to get wisdom, etc.; Judah warns against passion, wine, and avarice; Issachar urges singleness and simplicity of heart, love of God and one's neighbor, and so on through the list. The book is the work of a teacher of righteousness and it contains a distinctively "wisdom" element. It must therefore be placed alongside of Proverbs and Ben Sir'a's book as evidence of a succession of earnest, devoted men whose efforts were directed to the religious and moral uplift of the Jewish people, men who worked in a way different from that of the casuistical Rabbis who are so severely criticized by Jesus in the Gospels. Here is a work in which, in contrast to the dead formalism that was so dominant a century later in New Testament times, inculcates, as the supreme demands of religion, purity of heart and life, forgiveness, brotherly love, and the like. Dr. Charles says: "By the early school of the Chasidim (to whom he reckons the author of the *Testaments*), or the pious ones of the Psalms, the best elements of the Old Testament had been taken up, studied, and developed. . . . But when Pharisaism, breaking with the ancient ideals of its party, committed itself to political interests and movements . . . it soon ceased to offer scope for the further development of such a lofty system of ethics as the *Testaments* attest, and so the true successors of the early Chasids and their teaching quitted Judaism and found their natural home in the bosom of primitive Christianity." (*Testaments of the Twelve Patriarchs*, p. xciv f.)

What is the result to which we have now come? That there was a succession of teachers developing a line of religious and moral teaching, represented in the fifth to the third centuries B. C. by the "wise" men of Proverbs, in the second century by Jesus the Son of Sirach and his great book, at the beginning of the first century by the pious Pharisee and his book, *The Testaments of the Twelve Patriarchs*.^{*} The teaching inculcated by these men was different from that inculcated by the Rabbinical schools of Jesus' day, different in its spirit, different in its emphasis. The one was of a kind opposed to and rejected by Jesus in His work, the other was of a kind in harmony with and advocated by Him as He also taught lessons of life and duty, the kind of teaching revived and enforced with wonderful vigor by the early Christian church.

We come back now to our main question: Did Jesus know and value these books, such as Ecclesiasticus and *The Testaments*, and any other writings of the same character in which so much that He taught was already contained? Fifteen years ago Professor C. F. Kent^{*} showed that, in spite of the fact that not a single direct quotation from Proverbs is found in the words of Jesus, there is good reason for believing that He was a careful student of that book. We think the case is even stronger for His knowledge of the two later books. Let me remind you first of two sayings in the Gospels which have not been explained very satisfactorily by commentators. In Matthew 13:32, after the day of parables by the sea, He says to His disciples, "Every *scribe* who is *become a disciple* of the kingdom of heaven is like a steward who brings forth from his *treasure things new and old*." There is a school flavor to this language. May we not have here, indirectly, a bit of His personal experience, a glimpse into His consciousness of Himself as a *scribe* with His treasure of things both *new* and *old*? Every teacher in Israel was, in a sense, a scribe. How natural this language if Jesus was acquainted with a line of "scribal" teaching which was a treasure house of good things new and old.

^{*} This list is not exhaustive. To it should be added the early Jewish form of the Two Ways, as well as the moral teaching found embedded in much of the later Jewish literature.

^{*} *The Wise Men of Ancient Israel and Their Proverbs*, 1895.

Again, we have the saying in Luke 7:35, "Wisdom is justified of her children." If Jesus meant by "wisdom" the type of teaching in the wisdom literature, which He knew and was further developing and perfecting, the passage takes on a new significance.

Let us also remind ourselves that Jesus' method of teaching was pre-eminently the "wisdom" method. He, as well as the earlier wise men, was a proverb-maker. He was the master of the parable form. Was this only accidental? The title "teacher," applied to Him and accepted by Him, may be indicative of more than has been thought. It is a term that savors of the school and school-tradition. There is another point that may be mentioned, which may be of great value, or may be of no significance at all. One of these books, Ecclesiasticus, was very well known to the author of the Epistle of James. If the writer of that epistle was James the brother of our Lord, we may have evidence here of the presence of that book in the home at Nazareth. Another fact of the same nature is that both of the books we have been considering circulated widely and were read eagerly in the early Christian church. Was it only in Christian circles that these Jewish books circulated among the common people?

So far we have been dealing only with probabilities. Let us now come to something more tangible.

Between the book of Jesus the Son of Sirach and the sayings of Jesus recorded in the Gospels there exist a number of parallels which are too numerous and significant, it seems to me, to be the result of mere chance, in view of all we know of the probabilities in the case.

In Eccles. 6:27, we read:

Ask and search, seek and find.

Cf. Mt. 7:7: "Ask and ye shall receive, seek and ye shall find."

In Eccles. 6:28, we read:

For at last thou shalt find *rest*.

Cf. Mt. 11:28: "Ye shall find *rest*."

In Eccles. 11:33, we find:

Wherefore shouldst thou bring upon thyself an *eternal* fault (or blemish)?

Cf. Mk. 3:29f.: "guilty of an *eternal* sin."

In Eccles. 14:18: Flesh and blood are conjoined in the same sense as in Mt. 16:17.

In Eccus. 6:25: Wisdom's *yoke* is probably referred to much as Jesus refers to His yoke, in Mt. 11:29.

In Eccus. 4:11 we read.

Wisdom teacheth *her sons*.

Cf. Lk. 7:35: "Wisdom is justified of *her children*."

In Eccus. 4:10:

And God shall call thee His Son.

Cf. Mt. 5:9: "They shall be called sons of God" Also, 5:45. "Ye shall be sons of your Father in Heaven."

This list might be extended.

Now, these expressions occur for the first time, I believe, in Ecclesiasticus, and their recurrence in the words of Jesus in the Gospels, taken along with other indications, seems to show that Jesus was acquainted with this book.

There are also a large number of parallels in thought, to a few of which I shall call attention:

Eccus. 7:4: Ask from God no authority and from the king *no seat of honor*.

Cf. Lk. 11:43: Woe to you Pharisees because ye love the *chief seats* in the Synagogue.

Eccus. 7:10: Be not disheartened (or *faint hearted*) in your prayer.

Cf. Lk. 18:1: He spake a parable unto them to the end that men ought always to pray and not *faint*.

Eccus. 7:14: *Babble not* in the Assembly of the highest. And *repeat no word in your prayer*.

Cf. Mt. 6:7f.: Use not *vain repetitions*," "think not that ye shall be heard for *your much speaking*."

Eccus. 10:10: My son, do not give thy self too much trouble (or care). He who hunts after riches remains not sinless. This thought finds numerous parallels in Jesus' words.

Eccus. 11:19: When he thinks, I have now found rest and now will I eat of my goods. Then he knows not what kind of a day comes that he must die and leave it to another. This is the thought that is developed in the parable in Lk. 12:13-20.

These are only a few of the many thought-parallels that exist between this book and Jesus' words in the Gospels, some of them quite striking.

I take it, therefore, as probable that Jesus knew and appreciated the book of Ben Sir'a; that He had read it in Hebrew and had found in it much that He could approve and use. On the other hand, there were many things in it He could not approve. His perception of moral truth was purer, broader, clearer. His

love for man was more perfect, as His knowledge of God was more immediate. The contrasts between the teaching of Jesus the Son of Sirach and that of Jesus of Nazareth are as striking as the parallels.

Passing now to *The Testaments of the Twelve Patriarchs*, I shall content myself with citing some of the passages to which Dr. Charles has called attention, as showing that Jesus was well acquainted with that book.

Jesus' saying about forgiveness of the brother who has sinned against you is very similar to what we find in Test. Gad 6:3, 6: "If any one sin against thee, speak to him in peace and if he should repent, forgive him," etc.

The great saying which conjoins loving God and loving one's neighbor, which in Matthew (22:37 ff) and Mark (12:30 f) is assigned to Jesus, but in Luke (10:25 ff) to a scribe, is found in Test. Dan 5:3, Test. Issachar 5:2 and 7:6, in each case in a slightly different form.

The sin of the lustful look condemned in Matthew 5:8 is also condemned in similar, though not identical language, in Test. Benjamin 8:2. The peculiar expression, "They disfigure their faces" (Matthew 6:16) is found twice in the Testament (Zeb. 8:6; Jos. 3:4). The expressions "single eye" and "evil eye" (Matthew 6:22 f) are found also in Test. Issachar 3:4 and 4:6.

These are only a few of the large number of parallels between the Testaments and the Gospel record of Jesus' word.

It used to be thought that all these were due to a Christian interpolator who took the old Jewish book and revised it so thoroughly as to make it a Christian book. Now while there is no doubt that the book was revised by Christian hands. Dr. Charles' study of the text makes it likely that many if not all of these parallels were in the old Jewish book written in Hebrew, and therefore this book also seems to have been one of books known and read and valued by Jesus.

It, now, there is any historical value in these indications, what do they contribute in the way of a more complete knowledge of the historical Jesus of Nazareth?

They help to furnish us with something definite for those years of silence of which the Gospels say only that He "increased

in wisdom and stature and in favor with God and man." They help us to follow out the hint furnished by Luke in the beautiful story of the inquiring child in the midst of the doctors in Jerusalem. They serve to put Jesus more definitely and significantly in the succession of Israel's wise men. We are accustomed to think of Him as Israel's true *prophet*, her one perfect priest, her one ideal king. We can now say, and make the connection more close in this case than in any other, that He was her last, greatest, and best wise-man, or teacher of religion and morality.

We see Jesus not only as the reader and student of the Old Testament books, the Law and Prophets, but as having a knowledge of what had been wrought out by those other workers, some of whose work was in the Old Testament and some not. He *was* interested in what thinkers and teachers before Him had accomplished.

We see Jesus even more clearly than before as the *master*-spirit, the *master*-character. Those who heard him teach were probably more or less familiar with the literature we have been discussing and yet they said, *He teaches with authority*. He had all, and *more*, than their greatest teachers had.

The wise man of Proverbs was a good man and a wise one. So was the son of Sirach. So was the author of the *Testaments*. Jesus possessed in His treasure house of wisdom their older contributions. He knew and appreciated the good things they offered. But with Him was something new. He read and pondered their thoughts as a *master* who knew with an unerring vision and knowledge of God and man what was true and what false, what could be used and what was to be discarded.

We see Him not merely as a good man. He is also far from a mere idealist with no definite plan, no deep, well-thought-out purpose, as some recent writers seem to represent Him. We are brought again, in fact, in this comparison, face to face with the incomparable moral and religious greatness of Jesus. And so once more the question calls for reply, Wherein lay His uniqueness, the secret of His supreme mastery of the problems of life and duty?

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A PASTOR'S THEOLOGY.*

FATHERS AND BRETHREN:

The object of this paper is to present to you a simple and straight-forward statement of the cardinal facts of my religious experience and of the vital points of my religious belief. You want a statement, not an apologetic. You do not care to have me emphasize my beliefs by characterizing and controverting those from which I may differ. You do not want me to moralize and exhort. With this understanding I have endeavored to conform.

Generally speaking I may be classified in respect to my attitude to religious truth under one of the expressive terms which Dr. Parker put forward in a recently printed sermon, namely, progressive conservative. For me the weight of presumption is always in favor of the thing that has withstood the test of time and proved its worth for man. The faith that has back of it the strong and sturdy piety of many generations counts with me, and, for one thing, for just that reason. I have little patience with the spirit that speaks contemptuously of a thing as "ancient." There are old masters in religion as in art upon whose acquaintance we may properly pride ourselves. One may be conservative in his thinking and not stagnant. My conservatism is not traditionalism. Religious faith is not to be based upon authority exclusive of rational processes. I believe in a progressive Divine Revelation. I do not believe that after nineteen centuries we have exhausted the meaning, or comprehended the scope and bearing of the teachings of Jesus. For this reason I maintain a hospitable attitude toward new conceptions of truth. But I am not ready to accept the new simply because it has the appearance of novelty any more than I am ready to reject the old because

* The paper presented by the author at his installation as pastor of the Fourth Congregational Church, Hartford, Conn., October 12, 1910. The "statement of religious experience" is omitted.

there clings to it the odor of antiquity. The burden of proof rests with the new claimant to faith. To alter the metaphor, I want to be reasonably sure of where I am going to land before I leap, otherwise I am content to remain where many have found reasonably firm footing for many ages.

My religious belief is Christocentric. It begins with what P. Carnegie Simpson calls "the fact of Christ." As Dr. Van Dyke says in his *Gospel for an Age of Doubt*, "The person of Jesus Christ stands solid in the history of man. He is indeed more abiding, more substantial, in human apprehension, than any form of matter, or any mode of force. . . . All attempts to resolve Him into a myth, a legend, an idea — and hundreds of such attempts have been made — have drifted over the enduring reality of His character and left not a rack behind. The result of all criticism, the final verdict of all enlightened common sense, is that Christ is historical."

Dealing with the Historical Christ He becomes the Christ of experience. Fronting this unique figure in human history I find that great moral issues are aroused within me. I feel myself constrained to take up some inward moral attitude of heart and will in relation to this Jesus. Yielding to the charm of His personality I find that He inspires me, and more than that, He becomes a spiritual force in my life.

Considering the data supplied by history and experience I come to faith in the Divine Christ. To me to behold Jesus is something more than to behold the original of humanity, in which our race unfolds itself to its fullest and most beautiful bloom. To me He is in a unique and transcendent sense the manifestation of God in human form and flesh. I turn back to one who saw Him face to face, one who leaned upon His bosom, for the expression of my faith in the person of Christ — "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

My faith in the deity of Jesus does not obscure the real humanity of Christ. I am well aware that mediaeval theology did obscure the vision of Christ's humanity. Dogmas have sometimes darkened the view of Christ. Instead of looking at God through His revelation in Christ, theologians have looked at

Christ through a metaphysical idea of God. With you I rejoice that the trend of present-day religious thinking is in the direction of a re-emphasis upon the real humanity of Christ. It is everything for us that Jesus once lived in our nature. The cry of the heart is for a human Saviour. As someone has pointed out, the worship of the Virgin Mary was a reprisal for the obscuration of the humanity of her son. Here we have indirect yet unmistakable evidence of the yearning of the heart for a human Saviour. The Christ of the New Testament is "bone of our bone, flesh of our flesh, mind of our mind, heart of our heart." He is the Christ whom I have believed. As a preacher of the everlasting gospel I conceive that the humanity of Jesus must be made as clear and positive as His deity.

I can offer no metaphysical explanation of the Person of Christ. Various attempts at explanation have been made but they are not satisfying. Utterly inadequate are the terms, illustrations, and definitive statements which have been used to express the results of human thought in regard to the Person of Christ. Confessedly, great is the mystery of godliness; God manifest in the flesh. "Personality is the utmost expression of life. It is in the facts of life that we must seek sure comparisons for the incarnation. The seeking brings us face to face with the conviction that life in all its manifestations transcends analysis without ceasing to be the object of knowledge. We know many facts and forms of life whose modes of becoming we cannot imagine." Wherefore I am content to believe in the Divine Incarnation while being at a loss to conceive how the life of God is embodied in the man, Jesus.

Yet I venture to believe with others that all the presumptions of reason are in favor of an Incarnation of Deity, to consummate and crown that visible evolution whereby the invisible things of Him from the creation of the world are clearly seen. Personality is the ultimate reality. Personality must be the final revelation. "The Christian doctrine simply takes up, extends, illuminates, the great natural law of Evolution."

This faith in the Person of Christ determines my conception of God. "No man hath seen God at any time; the only begotten son which is in the bosom of the Father, He hath declared Him."

I believe God is made known to men in Jesus Christ. It is not merely that Jesus said certain things about God, but that in the coming of Christ there came a personal revelation of the Divine Being. In a recent issue of the *British Weekly* there appeared one of those exquisite stories about children for which Dr. Horton of Hampstead, England, is well known. A little child asked the other day, "Has any one seen God?" and his mother said, "No." He then concluded, so wisely, "If no one has seen God, I will content myself with Jesus." That is just the way I feel about it.

Apart from Jesus I find God. I find God in the marvelous phenomena and orderly processes of nature. I find God standing in the shadow of the world's history. I find God in the expression of the human consciousness in art and literature. I find God in the response of my own moral nature to the idea of God. But finding God and knowing God are vastly different things. I come to know God in a way that satisfies the innate longings only as I come to God through Jesus Christ. I believe that God is a personal spirit, an entirely perfect Being, the First Great Cause and Creator, immanent in His world and yet transcendent, exercising a beneficent providence and gracious sovereignty over His world. I believe that God is the real Father of all men, that His sovereignty is paternal, and that, as a Father, He yearns for all men to become sons of God in Truth. I believe in the love of God but it is not a love divorced from righteousness. I believe in the grace of God but it is exercised for all holy ends. I believe in the sovereignty of God but it is a sovereignty which embraces human liberty.

My belief regarding *Man* is shaped by faith in the Person of Christ. The manifest dwelling of the Divine in the human intimates the spiritual kinship of man and his maker, investing human nature with high dignity and destiny. It leads to the conviction that man is essentially a spiritual being. But when the meaning of Christ shines fully and fairly upon a man it awakens conviction of sinfulness. Contemplating the man Christ Jesus in His relation to the Father I am led to the belief that the very essence of all sin is want of harmony with the will of God — that all holiness and happiness and heavenliness lies in

oneness with the will of God. I do not account for the origin of evil. Philosophy offers at least only a poor guess. I am more concerned about the fact of sin and the remedy for it.

For the Gospel of the Incarnation gives me a hopeful view of man. Man is sinful yet recoverable.

This leads me to speak of my conception of *The Gospel of Christ*.

God does not need to be reconciled to man — that is the first thing in my gospel. "God is love" — He always has been and never can be anything else to all eternity. God is not angry with man and in His wrath turned to be their enemy. I know that the old-fashioned orthodoxy of not such a great while ago so pictured Him, and the sacrifice of Christ was presented as something done to appease Him and propitiate His wrath. I thank God we have gotten rid of these hideous notions. I confess I do not understand how these old-time preachers could have studied their New Testament with open mind or remained blind to the glaring theological contradiction involved in their portrayal of the Divine Being.

God wants men to be reconciled to Him — that is the second thing in my Gospel. This is for me, in part, the meaning of the incarnation and the atonement. God is love and the loving heart is unsatisfied so long as the object of its love is estranged from it. Furthermore, love desires the best for its objects and God knows that man's highest interests are secured through coming into harmony with Himself. Therefore God wants men to be reconciled to Him.

Then the meaning for me of the incarnation and the atonement is that a means of reconciliation has been provided in Jesus Christ. That is the third point in my gospel. Christ does this work of reconciliation in a strongly positive way.

In His character and life He sets before me a pattern of righteousness. This awakens man to the realization of his possibilities.

Then He arouses within a man a passion for righteousness. The pattern of righteousness does this in part. It makes him hunger and thirst after righteousness. But beyond that the love awakened in a man's heart for Him by the manifestation of *His* love, stirs within the strong desire to be like Him.

Then He imparts power for righteousness. I believe in the supernatural character of the Gospel. I do not reduce the Gospel to a moral commonplace. Christianity is not simply a finer form of ethical prescription. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. This is the distinction of the Gospel of Christ — that Christ does for a man what the man cannot do for himself and what nobody else in this world can do for him. And He does this by the indwelling of His own Holy Spirit, whom I conceive to be the manifestation of the Divine activity.

I speak now of *The Bible*. It is to me in a peculiar sense God's message to men. This faith rests ultimately upon the appeal which the Bible has made and is making with no diminishing force to the universal human consciousness. This is so finely expressed in an article on "The Influence of the Bible in Literature" by Henry Van Dyke in a recent number of the *Century Magazine* that I cannot forbear to quote: "Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and coloured our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above

the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly like birds flying from far-away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-by; we shall meet again'; and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light."

Here, in this truly marvelous appeal which the Bible makes to the heart of humanity, ultimately rests my belief in the Bible as God's message to man. It is altogether apart from and independent of the question of authorship and precise dates of writing. It does not stand or fall with the miraculous element in the Scriptures. I fully concur with Dr. George A. Gordon that the argument for Christianity is not the argument from miracle. Nevertheless I do not feel it to be a logical imperative to seize the hammer of destructive criticism and try to demolish the miraculous where I imagine I see it in the Temple of Holy Scripture. I have no theory of inspiration. I have never found a theory that satisfies me. But that does not hinder me from illuminating mind and heart with the light of Bible truth, any more than my ignorance in regard to electricity deters me from making use of this mysterious agency in lighting up the house in which I live. To my way of thinking, the definitions of theologians have not advanced, in clearness and conciseness, beyond the statement of the fisherman apostle, "Holy men of God spake as they were moved by the Holy Spirit."

Not in an enlightened Reason, nor in an infallible Church, nor yet in an inerrant Book is the source of authority. Jesus Christ is the source of authority in the Kingdom of Heaven. Since Christ is the Light of all Scripture I admit the Scriptures

to a place of high authority as the rule of faith and practice. Reason and revelation are not an invincible dissonance. I hold them to constitute a natural harmony. The theologian should not disparage the philosopher; the philosopher should not affect to scorn the theologian. Although the primary appeal of Jesus to men was for faith in himself yet with significant frequency He made direct appeal to man's highest instincts and best judgments.

The life in Christ is a life of *Christian Service*.

The conception of the Christian life as a life of spiritualized selfishness misses the vital thing in Christ's teaching. Men are chosen and called in Christ, not merely to spiritual enrichment and enjoyment and expectation. We are chosen and called, not to die and be saved, but to live and save others. "Service is the keynote of the heavenly Kingdom, and he who will not strike that note shall have no part in the music."

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nor nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both thanks and use."

The election of God is not an election of some men to be saved and of the rest of mankind to be lost simply for His own unsearchable and inexplicable glory. The election of God is an election to service. I believe with Prof. A. B. Bruce, that, Paul's argument in the epistle to the Romans has been put, by scholastic theology, to a use for which it was never intended. These chapters are not a contribution to the doctrine of predestination to everlasting life or death. Their theme is not the election of individuals but of a people. The point of view from which the principle of election is contemplated is historical. Election is to *function* as well as to favor, and the function has the good of

others in view. As the Jews, according to the Hebrew scriptures, were chosen to be a blessing to the Gentiles, so, according to Paul, the Gentile nations were chosen in turn to be God's people, for their own good surely, but also for the spiritual blessing of the disinherited Jewish nation. In principle Paul is right in line with Jesus who said to His disciples and to us, "I have chosen you and appointed you, that ye should go and bear fruit and that your fruit should abide."

The modern missionary enterprise is perhaps the finest expression of this spirit. The election to service is the motive of missions. There are other motives. The yearning of Divine love that all men may be brought into harmony with Himself is a compelling motive. Belief in the finality of the Christian religion (and I cherish this belief) — final because an adequate revelation of God — is a strong motive. "Yet after all, it is not a question for us whether any of our fellow-men can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves."

I conceive *The Church* to be a Divinely appointed means to a Divinely conceived end.

The Church is meant to be a working force in the world-field. It is more than an institution for worship; it is a spiritual force. I exalt the Church in my thinking and preaching. I have no sympathy and little patience with the attitude of those who say, "The Church has had its day; it is losing its grip; let us turn from it and devote all our energies to the establishment of the Kingdom."

The Kingdom is a divine ideal. Popular conceptions of the Kingdom depart from the Divine ideal as set forth in the teaching of Jesus in at least two vital points. For one thing the Kingdom is interpreted exclusively in terms of economics. The blight of materialism has fallen upon present-day religious thinking. The cry of complaint is raised against the Church because it does not multiply "loaves and fishes" instead of offering "the bread of life." The truth is, the Kingdom is primarily a spiritual ideal. The spiritual is fundamental. A new economic program would be of no lasting benefit so long as society remains spiritually unchanged. The Kingdom of God means, "Thy will be

done on earth as it is in heaven." Bringing the Kingdom to pass means bringing the spirit in man into oneness with the Spirit of God. This is the primary work of the Church — to lead men individually and collectively into such harmony with God that they will *do* His will here on earth day by day in all the relations of life. In measure as this is accomplished will society become regenerate; men will live together as brothers because children of one Father; fraternity will be the bond of social order and the fruits of this spirit will be manifest in changed social conditions. The social organism needs not reconstruction, but regeneration. The Church should not espouse this or that social program. She should proclaim and exemplify with greater clearness, with practical force, with unfaltering faith those elementary truths which Jesus taught and which have already proved themselves mighty forces making for social evolution.

The other point in which the present-day conception of the Kingdom departs from the ideal of Jesus is in its outlook. The gospel horizon has been lost. The emphasis has been shifted from other-worldliness to this-worldliness. Where the Gospel horizon is lost, the spiritual temper of the Gospel is easily lost also. When the outlook into the future alters, so does the aspect of the present. The life that now is, is of enormous importance, and the gospel of godliness holds large promise for the life that now is; yet, there is an ethical influence and a spiritual quickening derived from the long look into eternity which is immense gain. I am not greatly disturbed by current criticism of the Church. The Church of the living Christ is not going to founder. Criticism depends upon the view-point of the critic. The critic whose view-point is determined by his humanistic spirit is bound to criticize the Church for her devotion to her high spiritual office and in an age dominated by materialism it is nothing surprising that there should be estrangement from the Church. But the reaction will come, nay, is now coming. The spiritual sensibilities of men are awakening. Christianity which conquered the old order, Jewish formalism, Greek philosophy, Teutonic barbarism, mediæval feudalism, will shape its eternal message to meet the needs of the modern order and will conquer again.

The presentation of these views regarding the Church and the Kingdom has partly anticipated and naturally leads up to the subject of *The Christian Minister*.

I can express myself no more clearly, concisely, and at the same time comprehensively upon this matter than by borrowing the language of the apostle—"We are ambassadors for Christ." I strive to hold myself under the sense of having a high commission to speak to man for God. I conceive my message to be the message of Jesus to men. "Repent, for the Kingdom of heaven is at hand." Believing the kingdom of heaven to represent the highest good for man I labor to show men how they are missing their highest good through sin. I aim to show them that repentance is not another name for fear of disastrous penal consequences, but rather that it is a personal yielding to God revealed in Jesus Christ, thus bringing life into right relationship. Believing that the approach to God is by Jesus Christ I urge upon men a personal acceptance of Jesus Christ as Saviour and Lord. Recognizing the freedom of the human will I lay great stress upon conscious personal choice and labor to make men see that harmony with the will of God is not the submergence of individuality, not the suppression of the human will, but rather the sublimest exercise of the will of man.

Nor do I conceive my ministry to be exhausted when I have been enabled to lead a man to make the great decision. Wherefore I attach great importance to the pastoral function of the ministry as well as to its evangelical temper. While laying emphasis upon conscious personal choice as marking a spiritual crisis in life, and while I am convinced that one of the most subtle tendencies of our times is that which would substitute Christian nurture for conscious personal choice, nevertheless I am not unmindful of the place and power of Christian nurture. No other business is important enough to justify neglect of the teaching function of the ministry and the educational work of the Church.

The Christian minister should be a man of his times. He should discern the spirit of the age and adapt his presentation of truth to the peculiar needs of the age. This responsiveness to his times is the greatest test of a minister. "Rigidity and

elasticity are both demanded. The times must influence him, so he must be elastic to them. But he is set also to influence the time, so he must be rigid to them. If he is entirely a creature of his times — if he catches their note, takes step with them and marches as they dictate, he cannot help to determine them for better things. But if he does not catch their note and will not take their marching time he cannot serve them." The question of adaptiveness becomes a difficult question.

Without a doubt the most characteristic thing of our times is the sociological interest and socialistic trend. Our fathers defined religion as a matter of the relation of an individual soul to God and the business of the minister to establish and maintain that relationship by his preaching and work. Nowadays it is freely declared that religion is altogether a matter of human relation and the business of the minister is the reconstruction of those relations. A score and more worthy social schemes claim recognition from the pulpit — there are anti-tuberculosis, child-labor, penal reform, juvenile courts, tenement housing, hospitals, charities, etc., etc. If the minister will not devote a sermon and a Sunday to these divers good causes he is said to be "behind the times" and out of sympathy with human interests. A social gospel which tells a man to be a good citizen and do his duty, to look after his tenement property and give his employees "a square deal," to be considerate of the poor and oppressed generally — that gospel has the field.

Frankly I confess to a belief in the primacy of the relation of a man to God. Insistent human relations should not be suffered to obscure the Divine. The business of the Christian minister is to teach men right relations with God and — *growing out of that*, right relations with their fellows. The righteousness which God requires of man is not a ceremonial righteousness, nor a judicially imparted righteousness; but a righteousness which is spiritual and ethical, which means living in right relations with God and man day by day, and it is a righteousness of which love is the crowning quality.

Since life is made up so largely of social relations the Christian minister should not fail to proclaim the obligations of social

righteousness, and to point out in no uncertain way the particular applications of this principle in our life today.

He should be careful not to be carried away with class-sympathy. I conceive that to be tremendously important. He should not become a propagandist of a program of social reconstruction. No mere man is wise enough to prepare a program for social evolution. A quarter century hence the most surprised people will be the program-makers of today. Let the Christian minister show full sympathy with every righteous cause and every genuinely philanthropic enterprise but let him not be diverted from pressing home upon the hearts and consciences of men those elementary and vivifying truths which carry in them the promise of social progress.

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SOME LITERATURE ON THE FOURTH GOSPEL.

The appearance of a Syriac version of the *Odes and Psalms of Solomon*, with an estimate of the antiquity and doctrinal significance of the original, by such scholars as Rendel Harris (*The Odes and Psalms of Solomon*, Cambridge, 1909) and Harnack (*Ein Jüdisch-Christliches Psalmbuch aus dem Ersten Jahrhundert*, Leipzig, 1910), is likely to be of importance in New Testament criticism.

Both editors assign the original to the latter quarter of the first century. Harnack, with a tendency toward compromise, holds it to be a Jewish writing with Christian interpolations. Rendel Harris, more inclined to positivism, believes it to be a Jewish Christian writing of substantial integrity of form.¹ If the text be dependable (which Mr. Emery Barnes, in the July number of the *Journal of Theological Studies*, pp. 615-618, seems inclined to doubt), and the more positive position of Harris should come to be generally accepted by scholars, we will have in this early Christian Psalter a document whose theological thinking has a most significant bearing upon much of the Gospel criticism current in our day — particularly upon the criticism of the Fourth Gospel: since it apparently shows that the theology of this Gospel, to which its own theology bears remarkable resemblance, is not so much the Hellenic after-thought of a second century church, as rather the natural development of the Jewish thinking of an early Christianity.

At all events, there is, in view of this Psalter, a new interest attaching to some books which have been lately written on this Gospel. *The Fourth Gospel and the Synoptists*,² by Frederick W. Worsley, late vicar of Corringham, Lincolnshire, now removed to Cambridge, where he is engaged in research work for

* See also Haussleiter, in *Theolog. Literaturblatt*, XXXI, 12, who agrees with Harris and Spitta, in *Zeitschrift für N. T. Wissenschaft*, 1910, 3, who holds with Harnack.

† Edinburgh, T. & T. Clark, 1909. Imported by Charles Scribner's Sons, pp. ix.184.

the University. contends, suggestively, that the main differences between the Gospel and the Synoptics are to be explained on the theory that the utterances of the Synoptics were made to the people generally, while those of the Gospel in which these differences exist were made to the disciples. This fact, the author claims, will account for the Gospel's advanced thought, its more intimate relation to the self of Jesus, and its more pronounced statements regarding his personality (pp. 18 f., 23f., 153-155). As for such of the Gospel's utterances as were made to the people, it is held that they show no essential difference of thought from those of the Synoptics (Ch. VI).

This latter point naturally implies that the Evangelist was writing of the same historical Jesus as the Synoptists, which the author not only maintains, but claims that it was with full knowledge of the Synoptic record that the Evangelist wrote, though with no intention of superseding it, but rather of referring to it for the fuller details of what he but briefly mentions or altogether omits (p. 149). Where the Evangelist adds to this record, it is with the purpose of supplying what he felt was essential to the proper understanding of the history (p. 39): in fact, his variations from this record are due to his desire to correct its mistaken narrative in the Synoptics (p. 151), in which corrections the author largely agrees with the Evangelist as being the more reliable authority. This reminds us somewhat of the position of Brooke in the *Cambridge Biblical Essays* (1909), who suggests that it may be worth while to ask whether the Fourth Gospel does not at times present us with material without which the Synoptists cannot be understood, though the bearing of Brooke's suggestion is upon the historical value of the Gospel, while that of the author is upon the authoritative spirit of the Evangelist.

It seems to us that the disclosure made by this Psalter of Solomon, if it be critically accepted, rather illumines the main contention of our book: for after all, if the characteristic thought of the Gospel is the naturally developed thinking of the early Church, this thinking is that which came more from what Jesus had communicated to the disciples than from what He had uttered to the public crowd. On the whole, the book is an interesting

one, though we confess at times to being impressed with the convinced rather than the convincing character of the author's statements. He is inclined to dispose of difficulties rather too lightly, while his exegesis fails to discriminate closely between the words of Jesus and the amplifications of the Evangelist, or fully to take into consideration the possibility of editorial additions (Chs. II, IV, VII).

As will be seen from its title, *The Fourth Gospel and Some Recent German Criticism*,³ by H. L. Jackson, vicar of St. Mary's, Huntingdon, is a different kind of a book. It is the outcome of Sunday afternoon lectures to the people of the author's parish, which, however popular they may have been in the delivering, had behind them long continued and careful study, not only of the criticism, but of the Gospel itself.

This appears after the opening chapters, when the author comes to the question of the Gospel's authorship and its relation to the Synoptics (Chs. III and IV). In the former chapter, after carefully reviewing the external evidence and coming to the conclusion that it is far from being convincing as to a Johannean origin of the Gospel (p. 61), he takes up the study of the internal evidence. His summing up of the direct passages is to the effect that they favor the inference that the person referred to in the Gospel as "the disciple whom Jesus loved" is the author of the Gospel, though there is grave doubt as to whether they identify this disciple with the Apostle John (p. 79). This doubt is not removed by his study of the indirect passages. That the author was a Jew, a Palestinian Jew, a Palestinian Jew of the Jewish Christian circle of the earliest days, a companion of Jesus' disciples from the beginning of His ministry, whose relations with Jesus Himself were intimately close, and thus in a high sense of the word an eye witness of what he relates — all this he gathers from this less direct evidence (pp. 82-88), but as to whether this beloved disciple was John, the son of Zebedee, is no further towards being answered than before (p. 90).

This becomes thus the problem of his study, which he keeps before him in his consideration of the Gospel's relation to the Synoptics (Ch. IV). This relation is taken up at the points

* Cambridge University Press, 1906, pp. viii. 247.

of Chronology, Location of the Ministry, Personality of the Baptist, Presentment of Miracle, the Discourses and the Person of Jesus. The study of these points—especially the latter two—brings him to the conclusion that, whatever distinct and definite differences between these two records of Jesus' ministry they may disclose, they do not rule out a common historical basis for the narratives; so that, whoever this "beloved disciple" may have been, he is giving us, not fiction, but fact, though presented in an intense subjectivity of form. But as to who he is—Apostle or mere disciple—there is still no conclusive answer.

He consequently devotes a following chapter to a discussion of John the Apostle and John of Ephesus (Ch. V), but reaches no certainty as to the identification of the "beloved disciple" with the Apostle (p.213). On an earlier page (91) he offers a conjecture, which seems to be the only thing remaining after his study has come to its end. This conjecture is that the "beloved disciple" and the Apostle may have been different persons bearing the same name—a common one. Toward the close of the century, they may have found themselves together at Ephesus. When this "spiritual Gospel" came to be written, it may have been the former who wrote it, while the latter aided him from the storehouse of his memory; so that in 19:35 "he that saw it" would be the "beloved disciple," while the personage who testifies that "he knoweth that he [the writer] saith true" would be the Apostle.

It is evident to one who reads this book that, however suspended the author may leave the judgment as to the question of the Gospel's authorship, he gives its contents a historical value which takes it out of the secondary place where modern criticism is so prone to put it. At the same time, if this Psalter of Solomon discloses to us the presence in the early Church of the great thoughts of this Gospel, we feel that, while this fact might not bring the author any nearer to solving the problem of the "beloved disciple's" identity, it would give the "disciple's" Gospel a much higher historical value than it has under the author's present treatment; since it is the presence in the Gospel of these great Hellenic thoughts that, to the author's mind, compels the judgment of that intense subjectivity in the presentation of

the discourses of Jesus and of the picture of His personality that clouds the historical value of the record as a whole. For, however this conception of Jesus and His teachings may be, as the author admits, due to the "stupendous impress made by Jesus on the human mind" (p. 243), if this impression was similar to that made on the mind of the disciples in the early years of the Church's life, it comes much nearer to being due to Jesus' own words and self than if it were characteristic of the thought of the Church two generations later, expressed through the meditations of the Evangelist, as he grew with the thinking of his time.

In the series of the *Messages of the Bible*, Professor James S. Riggs of Auburn Theological Seminary contributes *The Message of Jesus According to the Gospel of John*.⁴

The book is made up of a critical introduction to the Gospel and a reproduction of the narrative, divided into its important passages under the following headings: The Prologue and the Beginnings of the History (1-2:11), The Public Ministry, as it illustrated that Self Revelation of Jesus which awakened Faith (2:12-4:54), that which was made in the presence of the Unbelief and Opposition (5-12), and that which was made to Faith (13-17), The Passion (18, 19). The Resurrection (20), The Epilogue (21). Many of the sections have a brief explanatory introduction. In each the narrative is turned into such a portrayal of incident and such a paraphrase of discourse as interpret them in a full disclosure of their character as the message of Jesus to His disciples and the world.

Few American scholars have made more prolonged and earnest study of this Gospel than the author, and it is with more than ordinary interest that we follow the critical introduction with which he prefaces the book (pp. 1-71). In this introduction he states the primary problem to be "to discover that substance of fact and teaching which shall constitute a reliable source of our knowledge of the Master and to give an explanation of the form under which it all has been presented to us" (p. 4). To this problem he gives a brief consideration, concluding that the discourses as "a Spirit-inspired interpretation of words that were

⁴ New York, Charles Scribner's Sons, 1907, pp. xvi. 374.

actually said and a life that was really lived " are true to truth (p. 15), while their historical settings are true to fact (p. 16). We confess it would seem that the question as to whether these words, even so interpreted, could be considered as actually said and this life, even so presented, could be regarded as really lived, should have been discussed first. It is for us first to know whether there is any eye-witness quality to the record itself before we begin to explain the form in which it is presented. In fact, the problem, as the author has so admirably stated it, calls for this order.

This question of the primary quality of the record the author takes up in the second section. His study of it, which is largely along traditional lines, convinces him that the Evangelist is one who gives us the record of his own personal experience (pp. 29-31). As to the Evangelist's identity, he believes it is best satisfied by assuming him to be the Apostle, though he is frank to say that all difficulties in the case are not thereby removed (p. 35). The best section of the Introduction is that in which the author considers the influences which were formative of the Gospel (pp. 36-56), by which he does not mean influences which produced the Gospel's contents, but influences which induced the Evangelist to emphasize the eternal in Jesus, and led him to such selection of events as he has made and to such forms of expression as he has used to present his Master most comprehensively to his readers — in brief, to so shape his record as to make it most effective for the exalted purpose which, according to 20: 31, lay behind it (p. 45).

These influences he considers as mainly three — the Old Testament, the teaching of Paul, and the Ephesian environment. As to the Old Testament, he makes clear that, over against a Judaism which in face of its God-given Scriptures had rejected its Messiah, the Evangelist seeks to show that Jesus in His incarnate deity and His spiritual mission to the world was but the fulfilling of the Law and the Prophets (4: 22, 5: 46, 12: 41). As to the teaching of Paul, he points out that, while Paul's thinking gathers around the death and the resurrection of Jesus and the Evangelist's about His incarnation, yet without Paul's thinking the thought of the Evangelist would never have had to himself

the significance it has. Paul's thought bridges the Evangelist's thinking back to Jesus, for it was only as Jesus was the crucified and risen Saviour of the world that His unique relation to God became to him the important thing it was (pp. 49-51). As to the Ephesian environment, he calls our attention to the fact that the speculative and philosophical surrounding of the Evangelist quickened his thinking, not by turning it into a metaphysical scheme, but by giving it a fire of faith that was more akin to spiritual imagination than to speculative philosophy (p. 55).

We believe all this is well worth the attention of the student of the Fourth Gospel. It is the fashion today to play lightly with these influences by making them over-heavy and so to rob the Evangelist's thought of any vital relation to the facts of the history he presents. But if the disclosures of this Solomonic Psalter be found to be true, the above discussion given us by the author will have to be recast; for in this case the influence of the Old Testament and of Paul upon the Evangelist's thinking will resolve itself into a reproduction in his Gospel of the thinking of that early Christian discipleship that in its Jewish manner came to its first convictions regarding Jesus and prepared the way for Paul's great broadening thought of the salvation which the Son of God had brought to the world. The remaining question then would be simply to what extent has the form of this reproduction been conditioned by the Evangelist's experience of the mission work and thought of the Church and by his contact with the philosophy of his time. We believe it would not be found to be large.

In the reproduction of the text we notice that the author accepts but one Temple Cleansing and that the one given us in this Gospel, that he is inclined to identify the unknown feast of Ch. 5 with Purim, that he apparently has no idea of the displacement of Ch. 5 from between Chs. 6 and 7, and is disposed here and elsewhere to consider the discourses as fusions of sayings, that he divides the discourse of Ch. 6 into three addresses to different audiences — similarly those of Chs. 7 and 8 — that he gives more of a primary character to the discourse of Ch. 9 because of its allegorical form, that he accepts the Evangelist's Passion chronology as over against that

of the Synoptists, that he considers the valedictory discourse as not needing rearrangement but getting its peculiarly dislocated form from the fact that it consists of reminiscences put down not always with regard to proper sequence, that the chapters on the Passion and the Resurrection give exceptional opportunity to test the historicity of the narrator, and that the closing chapter of the Gospel is in the nature of an Epilogue by the Evangelist himself.

Professor Henry P. Forbes of Canton Theological School contributes to the *International Handbooks to the New Testament* the volume on the *Johannine Literature and Acts*.⁵

We are particularly interested in its discussion of the Johanne literature and, in this, in its view regarding the Gospel. This is contained in the compact introduction preceding the commentary on its text (pp. 151-175).

The author holds that the Evangelist made use of written sources — especially the Synoptics in their present form, his relation to which he considers so dependent as to dispose of the Evangelist as an eye witness of the events which he records. In his opinion, the Evangelist is a writer somewhat remote from the facts, who attempts to enliven his narrative by a selection of material from the other Gospels, taking from them at haphazard, since he is uncertain which of them is original, his purpose in this selection, and in fact in his whole narrative, being to construct a higher Christology, as a pressing need for his day (pp. 154-156).

Following Weizäcker's theory, Chs. 5-10 are held to disclose a second century situation in which the Church was confronted with the organized opposition of the Jewish schools, producing an ecclesiastical apologetic impossible in the days of Jesus' ministry (p. 158), the subordination of the Baptist to Jesus being intended to answer the Jewish argument for His primacy which had been gathered from the Synoptics, the farewell discourses being inserted to explain the long delay of the promised Parousia, and the lower relation of Sonship, which is ascribed to Jesus throughout the Gospel, having for its purpose the offsetting of the Jewish claim that the Christians in their worship of Christ

⁵ New York, Putnam's, 1907, pp. vi. 375.

had abandoned the fundamental principle of monotheism (p. 159). In addition to this, the author holds there is in the Gospel an apologetic against heretical tendencies within the Church, *e. g.*, against the Docetic phase of Gnosticism, though Gnosticism in general is more apparent as an influence under which the Evangelist wrote than a tendency which he combatted. The real combat with Gnosticism is to be found in the First Epistle (pp. 159-161), which is from the hand that wrote the Appendix Chapter of the Gospel (21), rather than from that which penned its main portion (p. 344). The Gospel is in fact — especially in its prologue — a Gnostic irenicon (p. 161).

The Gospel is not from one hand. The evident addition of Ch. 21 (apparently by a disciple of the author) is supplemented by many probable insertions — not only 7:53-8:11, but others, such as 2-3:21, Ch. 5, Chs. 15 and 16 (a duplicate tradition of Chs. 14 and 17) p. 161f. Apparently, the disciple who gives us Ch. 21 is the redactor of the whole Gospel, so that the evident incongruities of sequence are not due to accidental dislocations but to deliberate rearrangement of material (p. 163). In general, the structure of the Gospel is due to three principal interests: (a) a historical interest, expressed in the attempt to adjust the Gospel's material to the Synoptic type and chronology; (b) a topical interest, which shows itself in the grouping of the material around the feasts at Jerusalem and the conforming of it to their leading ideas and symbolism; and (c) a doctrinal interest, which seeks to set forth the Logos-Christ from ideal points of view in His activities as heavenly prophet (2:19-12:50), priest (Chs. 13-17), and king (Chs. 18-20). Of these, the doctrinal interest is the most determinative, and all three may have been present in one person and been carried out in one attempt, though it is more likely that they represent a succession of changes, which, however, in view of the general unity of style and treatment throughout the Gospels, could not have been extensive (p. 163f.).

The author tends towards the older Tübingen dating of the Gospel, placing it nearer 140 A. D. than 110 A. D. (p. 164f.). As to the writer of the Gospel, he naturally depreciates the evidence in favor of the Apostle and emphasizes that which he holds

points to another John, resident in Ephesus, an early Palestinian believer, but not an associate of Jesus in His ministry. He claims that on the evidence of Papias and especially of Mark 10: 39 — which dates later than 70 A. D. and could not have been said of both Apostles if John was still alive — the Apostle was put to death in Jerusalem before the Gospel could have been written. On the other hand, he conceives that this disciple, coming into Asia from Palestine, brought with him much Jewish Messianic apocalyptic tradition, of whose collection in the Book of Revelation he was the chief agent — being perhaps the redactor of that Apocalypse. He thus became to the "elders" of Asia a venerable source of Christian tradition and a great authority, thereby opening the way for the beginning of the confusion of his personality with that of the Galilean John. After his death, some Asian Christian, seeing the need for a higher doctrinal presentation of Jesus, composed from this disciple's traditions, from the Synoptics and other sources, and with an idealizing invention a "spiritual Gospel," which he put forth under the authority but not in the name of this ancient witness, whom he glorified as "the disciple whom Jesus loved" and whose personality was already in the common mind "confluent with that of the Galilean John" (pp. 166-175).

The author has given us an admirably compact presentation of the modern negative estimate of the Gospel. Its only fault seems to be that at more than one point it fails in a consideration of all the facts in the case — in other words, it lacks in scientific method. One cannot study the picture which the author draws of the Christ of the Fourth Gospel (pp. 151-153) without the impression that he has taken no adequate account of the human elements which the Evangelist has put into his own presentation of it — an impression which is heightened when one comes to the contrast which the author draws between the Christ picture of the Synoptics and of the Fourth Gospel (p. 156f.) and his disclosure of the Gnostic atmosphere of the latter portraiture (p. 161). It is to be frankly admitted that a great difference lies between these two presentations of the Christ, but no critic of scientific method will find himself driven to Wernle's "either-or." Clearly as the Synoptists present the human elements in

this Personage, they never would have presented the Personage at all had they not realized that in Him were other elements which made Him one who could claim the right of God in His relations to the religious life and destiny of man. Conversely, though the Fourth Evangelist emphasizes the divine elements in the Christ, these would have had no significance to him were it not for those other elements which he recognized as truly present and which made this Christ "the Saviour of the World" (4:42). It is these human elements, which are spread all through the Gospel (*e. g.*, 4:6, 5:9, 11:34, 12:27, 13:21) and which to the Evangelist gives his Christ picture form and substance, that the author ignores. This is not scientific.

Equally do we believe the author is open to criticism in his unscientific treatment of the evidence for the eye witness character of the narrative. The things which count toward a primary record in the Synoptics, and which are evident in the Fourth Gospel to a much larger degree, are laid aside on the assumption that "vividness and circumstantiality are the especial traits of remote and apocryphal tradition"; so that "in this Gospel precisely those narratives which are most vivid and graphic are those whose historicity is least assured" (p. 155). There must be in a critic some ability to distinguish between the vividness and circumstantiality which are characteristic of such apocryphal records as have come down to us and the graphic traits of this Gospel's narrative, or we are frank to say he lacks the quality which will credit him to an impartial literary world as one who has a right to the name.

But it is not our concern to carry this criticism of the author to further detail. The more interesting question is, What becomes of his main contention that the Gospel is a second century christological idealization of the Synoptic Jesus if the disclosure of our early Christian Psalter be accepted as even in a measure true? It certainly cannot stand. Should he realize this, the author might be led to take a more balanced view of the divine and human elements in the Gospel's picture of Jesus and to recognize that, though he might not be able to subscribe to the peculiarity of belief regarding Jesus' Person which the Evangelist represents, this belief was due less to the doctrinal exigencies

of the time in which the Evangelist wrote than he had supposed. At all events, his Introduction would have to be rewritten.

It is safe to say that, up to the present time, no more brilliant volume has been contributed to *The Literature of the New Testament Series* than that on the *Fourth Gospel*⁶ by Ernest F. Scott, at the time of the writing of his book minister of the United Free Church at Prestwick, Scotland, but since then appointed to the Chair of Church History in Queen's University, Kingston, Ontario.

It does not deal specifically with the criticism of the Gospel, but, assuming the negative position generally accepted by Continental critics, concerns itself with the Gospel's theology. At the same time, the first four chapters, which occupy almost half the book, have to do with what the author doubtless would term the critical pre-considerations of his study, and are the significant chapters of the book. In these chapters he discusses the Character and Intention of the Gospel (Ch. I), its Sources and the Influences which wrought upon it (Ch. II), its Polemical (Ch. III), and its Ecclesiastical Aims (Ch. IV). Briefly stated, according to the author, its character is that of a writing dominated by a distinct theological purpose, while its purpose is to carry primitive Christianity over into a later, and therefore different, world of thought (p. 4). This it does (1) by a restatement of the life and work of Christ in terms of higher and larger meaning suited to the critical age of the early second century, when the new religion had separated from its historic origins and had spent its first hopes and impulses and had broken definitely with its primitive Jewish ideas; (2) by a re-expression of the Christian message in forms of current philosophy adapted to the Hellenic culture with which the new religion found itself increasingly surrounded in its expansion into the Gentile world; finally (3) by a revaluation of the historical mission of Christ in the terms of religious experience needed for faith, if it was to escape philosophizing the new religion into abstractions, on the one hand, or fossilizing it into tradition, on the other (pp. 4-9).

Subordinate to this primary purpose were two other aims —

⁶Edinburgh, T. & T. Clark, 1906. Imported by Charles Scribner's Sons. pp viii. 379.

a polemical and an ecclesiastical one. The polemical element in the Gospel discloses itself (1) in its controversial attitude toward the Jews, which is not that of Jesus towards Jewish legalism and false Messianism, but that of the later Church towards the Jewish schools in their criticism of the exaltation of Jesus to an equality with God, its insistence on faith as the one condition of salvation, to the ignoring of the Jewish racial privileges, and its establishment of the Sacrament of the Supper on the impossible basis of partaking of the body and blood of the Lord (pp. 70-77); (2) in its studied subordination of the Baptist to Christ, in answer to the later Jewish elevation of him into the place of Jesus, a help towards which lay open to them in the Baptist party hinted at in the references in Acts (18:25, 19:3f.) pp. 77-86; and (3) in its peculiar antagonism to the Gnostic mode of thinking — an antagonism that, while it deliberately opposes the principal Gnostic positions, at the same time does not battle with the heresy itself, but discloses at many points an actual sympathy with its ideas (pp. 86-98). This peculiar attitude was due to the fact that the Gospel was written at a time when the first opposition to Gnostic thinking (as seen in Colossians and Ephesians) had lessened, and the later fierceness of struggle against it had not begun; so that it was still a thing to be opposed, though with a certain yielding to its forms of thought (pp. 98-103). The Ecclesiastical element in the Gospel shows itself in the evident purpose of the Evangelist to speak, not in his own name, but in that of the Church. The reason for this lay in the age in which the Evangelist wrote. The enthusiasm of the Apostolic days had spent itself, and in place of the spontaneity of spiritual life came the externality of law and institution; so that the authority of the living Spirit clothed itself in the organization of the Church, until the outward form became authoritative instead of the inward life.

This dominance of the Church idea naturally wrought upon the Evangelist, who, however he presents Christ from the standpoint of religious experience, expresses himself under the influence of the thought of his age and day (p. 106f.). This is seen in the Intercessory Prayer of the 17th chapter, which is the point of departure for the ecclesiastical idea that backgrounds

the Gospel. This prayer practically consecrates the Church, as represented by the disciple group, and, standing as it does at the close of Jesus' ministry, when he looks forward to the future which is to grow out of it, explicitly refers to the future Church. The work of Christ is thus, not only to reveal the truth, but to build up a community which, with all its universality of mission and ingathering of membership, was to be definitely separated from the world and so to form the holy depository to which the truth was to be entrusted (p. 108f.). For this sacred organism the Evangelist speaks in his record of Jesus' life. To this life he goes back, in order to show what was Jesus' intention (1) as to the doctrinal basis on which this organism was founded, aiming not to create a new theology out of Jesus' teachings, but to conserve and at the same time to broaden that theology which he already found in Jesus' life (p. 119). This, however, he does always from the point of view of the authoritative teaching of the Church—a teaching that constituted the orthodoxy, the acceptance of which was necessary to salvation. The Logos idea, while thus a bold innovation, was wholly conservative in its purpose (p. 121).

Particularly, the Evangelist would show Jesus' intention (2) as to the Sacrament which, like everything else, had yielded to the influence of externalism, as also to the impress of the Pagan cults (p. 126). He conserves the rites, but emphasizes their spiritual reality. For this reality there must be a spiritual receptivity on the part of those receiving them. This gives them a real operative validity as ministered by the Church, which, in its turn, makes them essential to salvation. "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you" (6:53). "Except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven" (3:5). pp. 122-132. Finally, the Evangelist would show the intention of Jesus in respect (3) of the government and organization of the Church. He does not seek to uproot the growing officialism, but rather to set it on a firmer basis by insisting on the necessary spiritual character of the leaders and the essentially spiritual object and aim of their rule, which is authoritative only as they hold communion with the Chief Shepherd of the sheep. He alone is the

"door" by which they can enter upon their ministry (pp. 132-138). Thus in all these three directions the Evangelist enforces the spiritual idea of the Church, while he magnifies the authority of the outward institution (p. 139).

This is the argument, if it may so be called, of the first, third, and fourth chapters. Obviously, the query that rises in the mind of the critic who studies it in the light of our early Psalter, is whether our author has not exegeted the Gospel in the name of the negative criticism which he has adopted. If it be true that this Psalter is a product of the first century and as such moves in the atmosphere of the great Johannine thoughts, whence come these ideas of the authoritative Church, its imperative orthodoxy and its all essential Sacrament, which the author would have us believe characterize this Fourth Gospel? The Psalter knows nothing of an organized Church, and is as innocent of imposed dogma as it is of established Sacraments. It breathes the free air of early Christianity. The spirituality of the Apostolic thinking is still present with it. If its atmosphere then is that of this Gospel, it would seem that the author's idea of the Gospel's point of view is his own creation and not that of the Evangelist.

Among these chapters stands the second, which, in view of its subject—the Sources and Influences Affecting the Gospel—should have preceded them all, unless, as is evidently the case, the character and intention of the Gospel (Ch. I) is, with the author, more or less of a critical assumption conditioning his whole treatment of the Gospel. In the author's opinion the sources and influences which have produced the Gospel are three—two, the Synoptics and Paulinism, being primary, the third, Alexandrian philosophy, being secondary. In his discussion of these primary determinatives, he has disclosed what impresses us as the essentially uncritical character of his work. His contention is that the Evangelist accepted the Synoptics as the authoritative historical record of the life and teaching of Christ and was careful to use their record as the groundwork of his own writing, his only purpose being to interpret this record in accordance with his aim to present the inner spiritual ideas which he conceived were embodied in it (pp. 38, 40, 45). Every

student of the New Testament, of course, is familiar with the freedom of the Synoptists in handling each other's record. Neither Matthew nor Luke hesitates to reconstruct Mark. In fact, Luke shows a freedom in handling the records of his fellow Evangelists which he does not allow himself in his treatment of such outside fragmentary sources as have come to him. But this Synoptic freedom is very different from that which the author wishes us to believe characterizes the Fourth Evangelist. The Synoptists never fail to reproduce the event itself. The Fourth Evangelist apparently never succeeds in reproducing it. Indeed, he has evidently no intention of doing so. He cares for nothing but the inner spiritual meaning of the event, and to get this he symbolizes the event until at times he has transformed it out of all recognition of itself (p. 45). For example, the healing of the nobleman's son is adapted from the Synoptic story of the centurion's servant, but with an entire altering of the purpose of the incident. The conversation with Nicodemus is built up out of the question about eternal life put to Jesus by the rich young ruler in the Synoptics. The miracle at Cana is constructed out of the two Synoptic sayings of Jesus about the bride chamber and the new wine. The raising of Lazarus is a mosaic wrought out of "scattered hints supplied by the Synoptics — the raising of Jairus' daughter and the youth at Nain, the Lucan account of the two sisters, Martha and Mary, the parable of the rich man and Lazarus, with its significant closing words, 'Neither will they believe though one be raised from the dead'" (pp. 35-38).

Obviously, the objection to this procedure is not the unnaturalness of any symbolization on the Evangelist's part, but the utter irrationality of his intention to symbolize in such a manner as he is held to do while professing to maintain the historical record as the authoritative groundwork of his narrative. He could not reasonably have intended to re-establish the historical Christ by sweeping away the history of His life. Either his narrative is not symbolical, to the degree the author would have us believe it is, or else it is not historical in the sense he would

have us understand it. The combination which the author presents is not rational, and the criticism which suggests it is not sane.

As to the influence exerted upon the Evangelist by Paulinism, it is, according to the author, one which has made the Evangelist more or less immediately indebted to Paul for almost all his larger doctrines, but in such a way as to reproduce them only in what appeals to him as their real and abiding import, resulting in a profound modification of the Apostle's theology (p. 49). This modification appears at three principal points: (a) Sin is reduced from the central place given it by Paul to a purely subordinate position, where deliverance from it is not necessary to salvation. (b) The primary Pauline doctrine of the Atonement is practically absent from the Evangelist's theology. The death of Christ was, to the Evangelist, not the means of man's salvation, but the condition of Christ's own glory and His fuller activity in the Church (pp. 232, 335). (c) Paul's great idea of faith as a religious surrender of oneself to Jesus, the atoning Saviour, is transformed into the narrower idea of an acceptance of Jesus as the Son of God, in order to obtain the gift of life (p. 266f.).

One is not surprised to find the author anxious to save himself from the criticism to which such an interpretation of the Gospel naturally opens him. At times, he admits that there is evidence of real Pauline ideas in the Gospel, though their presence is due merely to the fact that the Evangelist saw they had already become rooted in Christian thinking and therefore demanded some recognition on his part. Inasmuch, however, as they were incongruous with his own views, he satisfied himself either with a perfunctory allusion to them, which he immediately covers up with his own peculiar ideas (as, for example, his treatment of sin in the 3d Ch., where the language is at times Pauline, but the thought entirely foreign to Paul, p. 220f.), or with a vague and indefinite reference to them through symbolism (as, for example, the recognition of the Pauline idea of atonement through the symbolic reference to Jesus as the Lamb of God, pp. 218 f., 224f.).

One is also interested to see how the author is driven by his

interpretation from one concession to another, until he is brought to the confession that the real difference between the Evangelist and Paul lies in a lurking Gnostic element in the Evangelist's thinking. In discussing the Evangelist's conception of faith, he begins by saying that the idea of believing, as given in the Gospel, would seem to be a purely intellectual act—the acceptance of the dogma that Jesus is the Son of God. At the same time he recognizes that the Evangelist conceives of it as the outcome of a profound inward conviction—in fact, he admits that at times it is almost undistinguishable from the personal trust which results from a spiritual conviction and apprehension of the living Christ (p. 270). To be sure, the emphasis laid upon "knowledge" as underlying this trust impresses the author as betraying a real sympathy with Gnostic thinking; and yet he cannot escape the evidence that even in this idea of "knowledge" there is much of the Hebrew conception of personal trust. "To know the Lord" is for the Psalmist and the Prophet something more than an intellectual assent to his existence; so "This is life eternal, to know Thee and Jesus Christ Whom Thou hast sent" is something beyond a mere intellectual acceptance of the dogma of the Divine Sonship of Christ (p. 272). What refuge then is left the author? He can only say, as he does, that in spite of these evidences of a broader and deeper meaning for both faith and knowledge, the insistence upon the latter element as at the basis of the former betrays a sympathy with Greek thinking which shows the Evangelist after all to be "far more closely dependent on Plato and Philo than on the New Testament" (p. 273)—which is confession of "no case."

It becomes clear that, while the third influence—the Alexandrian philosophy—is held by the author to have been secondary, it is really the controlling influence with the Evangelist. The allegorical method by which he was led to symbolize the Synoptic record out of all historical reality and the intellectual element he wrought into the Pauline religious thinking belong, after all, to the Alexandrian atmosphere by which he was surrounded and which impressed upon his restatement of the Personality of Christ its peculiar character of thought. To this the author in fact confesses; for it is from this last influence that

he proceeds to consider in detail the polemical and ecclesiastical aims of the Gospel and from them the great doctrines of the Gospel—the doctrine of the Logos (Ch. V) and the Divine Sonship of Christ (Ch. VI), the doctrine of the Work of Christ (Ch. VII), of Eternal Life (Ch. VIII) and its Communication (Ch. IX), the doctrine of Christ's Return (Ch. X), and of the Holy Spirit (Ch. XI). The last two are subordinate, the others really resolve themselves into three cardinal ideas—the Person of Christ as the revelation of God, the Work of Christ as the communication of life, the Union with Christ as the way to the securing of life.

From what has been said above as to his treatment of the Pauline thinking, it will not perhaps be surprising that in the interpretation of these great ideas the author finds himself in the case of each one of them compelled to the statement that the Evangelist has presented them under a "forced combination of two different modes of thinking" (p. 363). Under one, he presents them as the result of his own deep religious experience; under the other, he addresses them to the speculative thinking of his day. So Jesus, as the revelation of God, is set forth as a fact of his own religious life; but this fact he resolves into the terms of the philosophical theory of the Logos (p. 363). Inasmuch, however, as the philosophy was incapable of expressing the religious fact, the Evangelist is in a constant struggle to reconcile the two presentments—a struggle which he never brings to a successful end. Similarly, the communication of life was a certainty of the Evangelist's spiritual experience, but he tries to express this profound change in man's moral nature by modes of thought which belong to an alien philosophy, under which the life of faith and simple likeness to Jesus becomes a higher kind of essence inherent in the Logos and imparted by him to man. Here, again, the Evangelist struggles vainly to reconcile the two conceptions. Finally, the union with Christ was to the Evangelist's inner consciousness a spiritual fellowship and friendship by which he was united to the Master by an inward sympathy that identified his whole will with his. This union, however, he seeks to express in the metaphysical terms in which he had conceived of the spiritual life itself and so presents it as

mystically uniting the believer with the Lord in a semi-physical relation. These two ideas of union with Christ — the religious and the metaphysical — are never successfully brought together, but remain always in distinct and definite disharmony with each other (p. 365f.).

From all this it is clear that to the author the thing which determines the character of the Fourth Gospel's thinking is the philosophy of the Evangelist's time, with which he was not only in sympathy, but upon which he depended to express to the thought of his day what he conceived to be the deeper and more profound truth of the Christ whom he had already spiritually experienced in his own religious life.

Naturally, one cannot but ask why should the Evangelist, writing as he does to those who had already become disciples through his proclamation of this Christ, feel the need of presenting the deeper spiritual reality of his Person in other than the religious way in which he himself had already experienced it. And if it be demurred that his readers may have been so influenced by the thinking of the day as to lead him to add something to the presentation of the simple religious experience of Christ and that, as a matter of fact, this additional something is found in the presentation which the Gospel gives, the query then arises — even apart from the disclosures made by this early Christian Psalter — whether the author's critical analysis, if not his critical imagination, has not led him to find more in this additional something than there is any exegetical warrant in finding — in other words, to create a situation which did not exist.

We find it difficult to agree to the presentation which the author makes of the Synoptic Jesus, as contrasted with that of the Fourth Gospel. We are quite sure, for example, that exegesis will show that the Synoptists are as fully aware of a process of sifting carried on by Jesus among His followers as is the Fourth Evangelist and of a demand by Jesus for a personal faith in Himself as distinctly different from the Old Testament trust as is that presented in the Fourth Gospel. On the other hand, if any dependence is to be placed upon this Psalter as a product of early Christianity, we find it difficult to agree with the author's presentation of the Fourth Gospel Christ as contrasted with that

of the early Christian thinking — for we have in this Psalter practically the same Christ as we have emphasized in the Gospel — the Pre-existent, the Divine Word, the Truth, the Bestower of Life, the Object and Originator of Love, the One with Whom there is Mystic Union.

Obviously, if the author believes that no such thinking as that which characterizes the Fourth Gospel was possible before the second century, the case is decided once and for all; but if our Psalter has a right to be heard, this presupposition on which the author's work, brilliant as it is, so largely rests must be laid aside, and the Gospel studied by him anew. In such a case, we believe if he is open minded, he would reach very different results.

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AT SCHOOL FOR CHRIST.

The statement of the theme has been put in the somewhat informal and unacademic fashion in which it stands on the program "At School for Christ," because it has been conceived of not so much as a thesis to be discussed or defended but as the practical conception in which various reflections concerning religious education come to a focus. It is the practical side of it that bulks largest in my own thought and it is from the practical point of view that I want to consider it. "At School for Christ." We hear about the School of Christ, going to school to Christ or, as in the title of the familiar devotional book "With Christ in the School of Prayer." The starting point of the christian life is that we enroll ourselves as Christ's scholars; His disciples, that we set out definitely and deliberately to learn of Him. Every christian knows the impoverishment of his own life that comes unless he is continually learning of Christ. But the relation of things to be suggested at this time and that seems to me to describe the position and the function of this School of Religious Pedagogy is not barely the going to school to Christ but the going to school for Christ. We are to put ourselves under the discipline of all the departments of learning that are related to Christ to bring the life, with all its aspirations and its energies, under the most expert training and the most complete equipment in order that the life may fill a larger place and accomplish larger and worthier tasks in the service of Christ. At School for Christ. Scholarship, attainment, training, in order to character and to service.

For a long time men have set a high value on education. The ideals of education may often have been low and incomplete, its methods faulty and inadequate, the results sometimes disappointing, but men do believe in education. There are few finer chapters in history than those which tell of the great universities of

* An address delivered on the occasion of the Inauguration of the writer as Vice-President of the Hartford School of Religious Pedagogy, November 2, 1910.

mediaeval times, or those which tell of the foundling of the first institutions of learning in our own country out of the settlers' poverty, or the later chapters which are still being written of those who put their lives and their toil with self-sacrificing devotion into the building up of other colleges to meet different needs, or the companion chapters which tell of those who have given of their wealth to establish and extend them. "A church on every hill-top and a school in every valley." This emphasis on education has been one of the characteristics of our country and necessarily so under popular government. Mr. Bryce declares that the educational institutions of this country are those that are making the greatest progress and hold in them the brightest promise for the future. Nothing is more significant than the emphasis put upon education in the common thought of the times and the common recognition of the way the dangers which threaten the country must be guarded against by building up those safeguards of national sanity, integrity and liberty which education gives. Usually the largest item in the budget of any community is the amount appropriated for schools, and there is no part of the tax levy which the average citizen pays less grudgingly than the school tax. We may want to scrimp and pare at other points but not there. In a way this is even more significant of the estimate set on education than the vast sums lavished upon education in recent years.

More recently a new emphasis has been put upon *religious education*. I must not take the time to rehearse the fascinating story of the way in which religion and education have worked hand in hand. For the most part the great colleges of our country, from the earliest colleges of New England out to the newer institutions of the great West and then still farther out to the still newer institutions of the mission field, have been not only the offspring of Christian devotion but have been founded with a definite purpose of training men for Christian service. The motto of the oldest of them is the motto of them all—"For Christ and the Church." "Intellectual impulse alone, without religion, has hardly ever established a college," says President Thwing. There is not only this fundamental, historical and vital connection between religion and education but there has come

to be a new recognition of the place of *religion in education*. A typical statement of this is the often quoted saying of President Nicholas Murray Butler that "Education must include knowledge of each of the five elements which constitute our civilization — man's science, his art, his literature, his institutional life, and his religious beliefs. To omit any of these," he says, "is to cripple education and to make its results at best but partial." That is, religion is one of the constituent elements in the education which is to make the full, rounded manhood, and that even from the standpoint of what we call secular education.

But our thought reaches to something beyond that, not barely this general historical connection between religion and education, not even this specific statement of the place of religion in education, but beyond that, a definite *education in religion*. That is the thing which has been coming to the front in recent years, notably in the last ten years. Ecclesiastical bodies, like the Congregational National Council, and the Presbyterian General Assembly, have not only declared the necessity for it but have undertaken to formulate, or have charged commissions with the duty of formulating, plans for education in religion. The Religious Education Association with its aim "to inspire the educational forces of the country with the religious ideal; to inspire the religious forces with educational ideals and to keep before the public mind the ideal of religious education and the sense of its need and value" — this organization which has exerted a wholesome and increasing influence is not more of a cause than it is a sign of the times, itself a product as well as a producer of this new emphasis on religious education.

Religion is not barely a sentiment or an emotion; it includes these, of course, but it is also something to think about, to learn, to find out the laws of, and to put in motion the forces through which it operates. It has to do with the head as well as the heart. There is such a thing as the mind's love to God and religion includes it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength." Of course this education in religion must not go to the extreme of making religion wholly intellectual. It must never overlook the fact that religion is not an objective

reality but a vital and personal possession. We do not study it as we do some object in the material universe, or some natural force just for the sake of learning the facts about it; but so that our possession of it may become more vital and complete. But there is need for the study of religion, for definite training in religion, to learn the things about it that are to be learned. Some of them, no doubt, are only to be learned by personal experience and not by bare intellectual processes. There is a knowledge that comes only by spiritual insight. The highest knowledge is conditioned upon spiritual insight. To know God is more than to know certain things about God. But knowing all that man has been able to formulate about God helps us to really know God Himself. It is learning what can be learned about religion by the ordinary processes of learning that puts us in the position to achieve the more vital learning of personal experience. And still further it puts us in the position to use this knowledge of attainment and experience in helping others. What we want for ourselves or for others is not barely to have religion but to have religion mean to us and to all the world all what it was intended to mean and all that it is possible for it to mean. To me it seems a definite and great advance on the part of the Christian church, or of the individual believer, to reach the point where religion is conceived of as something that the intellectual powers have something to do with, not barely a matter of the emotions and sentiments but a part of the life, the life of the whole man. Education in religion. The thing demanded in this age above all others as an age, whether you call it an age of faith or an age of doubt, certainly an age which has a hunger for truth and plants itself upon the reasonableness of faith and responds to no call so eagerly as to that of Him who called Himself the Truth—the demand of the times is for education in religion. Ten years ago a theological professor declared that the next revival of the church would be education: that revival is now on.

In the broadest and deepest way education, even without the qualifying word religious, is religious. It aims at the development of character. There is a moral and religious ideal at the very heart of it. President Woodrow Wilson has said in substance: "It seems to me that a college should produce not men whose

gifts and visions are narrowed to some particular task or calling but men whose eyes have been opened to a general view of the world and a general comprehension of their duty in it." Another college president, of the University of Virginia, says "We are trying here to produce a truthful, courageous, purposeful, sympathetic man. We are trying to call out open-mindedness, efficiency and a sense of social responsibility." Something like this is the idea which most of our foremost educators would express, and it does not sound strange in this Seminary, where we were taught that theology is the queen of the sciences and that nothing is thoroughly understood until it is known in its relations to God. What these educators are aiming at is a genuine and broad culture: genuine as contrasted with that which is merely decorative or superficial, and broad as contrasted with that which knows only some one thing: not the training for one thing, however good or high, but the development of the man himself. It is the making of life set over against the making a living. Education is not barely a question of what the young man or woman, the boy or girl is going to do, but what is he going to be,—that is, it is a matter of character.

Of course education involves scholarship, but scholarship has its moral bearings. It dovetails into all that you can say about character. For the real mastery of any body of truth there must be a genuine love of the truth, a sincere desire to know the truth and a determined purpose which is bound ultimately to come into the possession of it. These are moral qualities which lie at the very root of character. Even the methods of obtaining truth, coldly intellectual as we try to make them by the elimination of all prepossessions, have to do with morals. The pertinacity, the concentration, the self-mastery which are necessary for any real mastery of any truth, with accuracy and completeness are among the most vital and essential moral qualities. The ability to read passages of Virgil, of Homer, or of the Hebrew Bible, or to solve perplexing algebraic formulas is not the only reward of study but rather the moral qualities which are developed by the very process of learning. The study of language or mathematics, of science or philosophy is not more a matter of acquisition or of mental discipline than it is of moral training. No man can

know the truth in any such way as to make it really his own, far less in any such way as to make it an effective instrument in his ministry for his brethren, unless he has in the very process of gaining the knowledge won victories over himself. "Ye shall know the truth and the truth shall make you free," free from all that is slovenly and superficial and half-hearted. The truth is not to be gained by easy going and light-hearted excursions in the general direction of the truth. It is a struggle and a labor that calls out all that is in a man. And so I say education does indeed involve scholarship but scholarship itself has its moral bearings and does not become rich and effective till it touches personality and character.

Now the Bible is the great Book of character-building. It is good to remind ourselves again and again of that prime function of the Book which we call The Word of God. There are so many and such important discussions upon so many questions of geography and history, of racial origin and development, questions of antiquity and authenticity, questions concerning the interpretation of difficult passages that we sometimes forget that the main purpose of the Bible is to make men. It seeks to make men what they ought to be by bringing them into right relation with God through the saving truth and love of Jesus Christ. Men find in it a discipline of character. It sets before men correct canons, of judgment as to life and character. It gives us the true standard by which to estimate plans and thoughts and actions and motives. It meets the great emergencies of life. It satisfies man's intellectual ambitions. Its truths are high enough and deep enough to call out all the intellectual power any man has and to develop these powers to the highest in the effort to compass these truths. It fits in with the profoundest emotions the human heart can know. "The world's great Book of Consolation," Renan called it. It stands the strain of those high tides of feeling which sweep over the soul, when the life seems to gather itself up in one inexpressible experience. For these deepest experiences the Bible has its message and its light. It satisfies our need in the hour when we ourselves are called hence and when we have to face each one for himself the mysteries of

the unknown future. Even more, it is the great Book of character-building because it ennobles character by its constant reference to the unseen and eternal. It widens the outlook and the horizon. It makes life larger and richer by putting God into it. It is the school of perfect character, of disciplined and Christly souls. When we stand in the presence of the great, the heroic and the saintly of every age, we are sure that such lives are the fruit of a Bible that has been loved and studied and obeyed.

For all education, then, aiming at character and the development of the man, the Bible must be studied; and for religious education which sets before itself even more distinctly the same aim of developing the highest character, only with special emphasis upon the Godward relations of the life, this Book, which we confess to be the rule of faith and practice, must be the chief and central subject of study. The theological seminary, the School of Religious Pedagogy, the Christian Church must be literally and preëminently a Bible school. The Master is Himself the Great Teacher. He teaches men how to live. If we can teach men His truth and bring that truth to bear on the actual life of today we shall be in the way of solving the problems which now vex society. Every now and then we are startled and dismayed by the astonishing ignorance of some of the simplest facts of the Bible, like that of the boy in a high-grade preparatory school who had never heard of David and Goliath; or the man by whose side I was riding across the Plain of Esdraelon who overheard us talking about Elijah's run from Carmel to Jezreel and asked "Who was this Elijah anyhow?"; or the theological student, not a graduate of this seminary happily, who appeared before the examining committee of Presbytery and was not able to tell where to find Paul's matchless and immortal ode to love.

In view then of its bearing upon character and the too common ignorance of the Bible the prime question for religious education is how to vitalize and improve methods of Bible study so as to give not merely a reasonable acquaintance with the facts but to give the Bible itself as a book and a force its full play in building up character. This School of Religious Pedagogy, as I understand the theory and regimen of its work, starts out with the study of the Bible as the foundation; that is the thing to be

taught. By its courses of Biblical instruction it seeks to give the actual knowledge of the Bible, its contents, its history, its teachings, its heroic characters; and yet not barely as so many facts to be learned but a definite, practical, usable knowledge of the Bible so that the graduates of the school may be able to bring it to bear as a vital force upon life. It is the difference between knowing the latest theory of the history of Israel and being able to get out of that history a conception of God as one who is at work in the world today, not less concerned in the affairs of his children today than with the children of Israel long ago, a practical conviction of His actual presence and power and love; the difference between being able to draw off a nicely articulated statement of the Biblical doctrine of Atonement and knowing how to use this marvelous record of Him who loved us and gave Himself for us, to help some sin-burdened soul to find peace with God. It is this practical knowledge of the Bible as an effective instrument that we are striving for.

But if the Bible is the thing to be taught as the basis and substance of religious education, we remember also that it is to be taught to living persons, to men and women and little children. If teaching requires the knowledge of the subject to be taught it requires also some acquaintance with the person to whom the knowledge is to be given, and so this School takes account of all that has been discovered and formulated, notably in recent years, regarding the constitution of the human mind and the laws and processes and stages of its development. Through its unique and masterly teaching in the department of Child-Psychology it trains the teacher to work intelligently and effectively and enables him to work intelligently and effectively by giving him this acquaintance with the mental conditions and processes of those whom he tries to teach. Then comes the question of applying the truth to the person to be taught, the practical question of methods. We know very well, and those who are most expert in methods are the first to recognize, that there is something over and above all methods. Occasionally men achieve surprising results in ways that are contrary to all approved methods, though possibly even they would have attained yet larger results with better methods. Perhaps it is true also

that no method is worth very much till it is vitalized by the personality of the man using it; but it is important to study methods, to know what men have done, what methods are likely to be most effective and how we ourselves can do our best work. We have, therefore, our department of pedagogy, the definite study of the art and the science of teaching, the study of the methods and the principles of teaching. And so through the study of the Bible, the study of Psychology and the study of Pedagogy—the material, the principles and the methods—we are training teachers and workers for the Kingdom of God.

There is need of an enlarged conception on the part of the Christian Church of its educational mission and ministry. The Church is not to stand barely as a lighthouse, sending its beams across the stormy waters of life to warn men from rocks and shoals, but rather a light to point out the road and to help men to keep walking steadily in it. The voice of the Church is to be not barely the call to come to Christ; but to show all what following Christ means. If the religious life is to be conserved and deepened, if we are to an intelligent and virile faith, able to grapple fairly and victoriously with the problems of humanity and society, there must be more definite, intelligent and comprehensive religious training. This is all the more needed in a country under a popular government like ours, in order to maintain national character on that high moral level which alone can make democratic institutions secure. The connection between national character and religious training is too deep and vital to be neglected either by those who love their country or by those who love their God. We must have better Sabbath-schools and better methods of instruction in our Sabbath-schools, because it is there the church gets a chance at those who are of trainable and teachable age. Teacher-training classes, graded lessons, advanced courses, supplemental studies, but how shall these be used to best advantage without those who have been trained to lead and use them? But even when the Sabbath-school has been improved and developed it is only a part of the problem. It is for all the agencies and departments of the church to be geared into one educational system.

Ministers must have as a part of their professional training the opening of their eyes to this educational need and this educational function of the Church. They must come to conceive of their work as something more than preaching sermons and managing the parish. Their work is not simply to comfort the sorowing, to condemn sin, or even to lead men to the Cross; but to train men in Christian living. As a matter of fact, teaching the things that ought to be known constitutes the best possible basis for comfort, for conversion or for service. The whole work, if the Church is to come anywhere near measuring up to the proper educational ideal, is more than the minister can handle. He is not only insufficient for it, as a man must always be insufficient for a work that touches the springs of personality in other men and seeks to bring the human into relation with the Divine, but the minister cannot do it all because he is only one and there is more than any one man can possibly do. The minister himself needs just the training in methods of teaching and in educational administration which this School of Pedagogy affords. He needs it as a minister; for the demands for that kind of work and that educational leadership are increasing and will greatly increase in the next few years. But he must also have as his lieutenants to stand by him as leaders in the Sabbath-school, in the various departments of young people's work, as parish workers the trained lay teachers and helpers that this school equips. Nothing stands out more clearly before my own mind than the conviction, borne in on me by more than twenty years of pastoral service, that the minister and the Church are handicapped, imperfectly equipped for the full service to which they are called, unless there be at least one such trained worker, especially, in charge of the educational work.

Because it trains and equips such workers this School of Religious Pedagogy — a Religious Teachers' College — fits in a peculiar way the need of the times. Who shall say that it is not come to the Kingdom for such a time as this? Those who founded this school and developed it into its present form, with faith and toil and sacrifice beyond what most of us understand, wrought with far-seeing and statesman-like vision of the needs

of the Kingdom of God. The Church at large does not yet appreciate the possibilities or the needs. Some of the letters which have come to me this fall from ministers have been fairly pathetic in the way they have admitted the undoubted merit of the principles and methods for which this School stands and yet have been utterly hopeless of the Church ever coming to understand or support it. I do not so read the facts. I have too much faith in my brothermen, in the Church of Christ, and too much faith in God Himself to believe that a work of such excellence and so greatly needed will be allowed to lag or to languish. The existence of this School, inadequately equipped as it is, and yet ready to give the training which will equip teachers and workers for the work which the churches need so greatly to have done, constitutes a challenge to the large hearted men and women of the church, to provide not only the money needed for current expenses but a suitable building which must be had in the near future, in which the work may be more thoroughly performed. If the colors are in advance of the company we must bring the company up to the colors.

It is for the young men and women who go out from this Seminary and this School to awaken the Church to what its mission really is — of teaching the world and the need of trained teachers to do its work. The young men and women of our churches must have their eyes opened to the possibilities of enlarged usefulness open to them here. I speak not only of the positions actually open and offering salaries; but where is there a finer field for young men and women who want to do work in the world that is really worth while, the opportunity for ideal leadership especially where there is any native bent of the mind toward teaching? The Church needs, and some day soon it is going to realize its need of trained educators. Men who hunger for toil, who long for work where the widest and most thorough preparation will count, men who have caught in the word "education" a vision that gives it a greater fascination than academic honors or laboratory research, men who are eager to know the laws of life and to apply them in leading out other lives to their beauty and their fullness have this opportunity set before them here. Let them go to school for Christ, learn all that He would

have them know in order that they may make their lives count for more in His service.

Education and especially religious education must develop power, poise and purpose. Three P's that may be set over against the traditional three R's of the old-fashioned education. The power not merely of a practiced dexterity but of a trained mind and heart, the power to weigh arguments and make decisions, the strength of character which sets sincerity above success, which holds truth and honor above all possessions and finds with Luther neither wisdom nor safety in going against one's conscience. The poise which keeps one from being disturbed by outward circumstances or by his own imaginings, which is not easily excited by opposition nor unduly irritated by annoyances or disappointments, which holds one steady to the main purpose of life and that not barely the choice of some particular vocation but the recognition of God's call to do something and that the best of which the life is capable. Power, poise and purpose; what is it all but the bearing of education, of religious education on character, personality, manhood?

"What is truth" asked Pilate. He answered it himself though doubtless without realizing the significance of his answer when he led out Jesus and said "Behold the Man!" Christ who called himself The Way, the Truth and the Life is the one perfect embodiment of truth in the supreme and perfect personality. We do not know the truth until we know Him. If education aims at character and the development into the full, rounded manhood then it must lead men to Him whose character is confessedly the sum and crown of humanity. The highest function of religious education is that we may learn of Jesus and having learned of Him may put our lives more fully into His service.

CHARLES STODDARD LANE.

Hartford, Conn.

HARTFORD'S TRAINING OF WOMEN.

When Dr. Hartranft twenty-one years ago conceived the advantage which might be offered by such an institution as Hartford Seminary to women who were looking forward to work on the foreign field, or in city missions, or to the professional service of Bible instruction in Women's Schools and Colleges, the aid which brought his ideals to realization was furnished largely, if not wholly, by loyal women friends of Hartford, who saw with him the larger ministry the Seminary could thus render to the Kingdom.

With untiring effort they gathered together the funds needful for the carrying out of the new undertaking. These funds naturally took the form of gifts in support of those who were found educationally prepared to enter upon the training which the Seminary stood ready to furnish—a support which was peculiarly needed, as, being women, they were practically debarred from the ordinary channels of self support open to men. Many of these gifts were in the form of permanent scholarships, the income from which as well as all other contributions, were placed under the administrative care of a Ladies' Advisory Committee, gathered from among those who had wrought to make this undertaking possible and believed in its success, and who passed upon the qualifications of students applying for enrollment as well as determined the amount of aid to be furnished them during their course of study.

In these twenty-one years these scholarship funds, by careful husbanding and added gifts have grown to the sum of \$18,017.86, yielding an annual income of about \$896.68. The direct contributions to student expenses, however, have greatly decreased. In the early period these amounted to an average of \$800 or \$900 yearly; but many of the original givers have died, and this last year the amount received from this source was reduced to \$338. This, added to the income received during the year from the

permanent funds, amounted to \$1,235.17, barely sufficient to care for the restricted number of the six selected students, which is the present limitation that the Seminary feels compelled to maintain.

This limitation of numbers has resulted in a waiting list of exceptional scholars, extending a year or more in advance of matriculation; it has also preserved the outlay for support within the revenues at the Committee's disposal. But, in view of the steady decrease of income from annual contributions, even this limited number of admissions is being seriously threatened, so that the Committee views with great concern the outlook for the continuation of the splendid work which the Seminary for these twenty-one years has been enabled to render the Churches, the Colleges, and the Foreign Field, in which it has today an unequalled efficiency in its own equipment and in the affiliation with it of the Hartford School of Religious Pedagogy.

It is in the hope that this work, so loyally undertaken by those who saw the need of training women for Christian service and who knew how thoroughly this training could be furnished by the Seminary, will be permanently cared for, that there is presented a brief review of some of the results accomplished in these years — a review which has been made by one whose unwavering faith in the work and whose sacrificial service in its interests have been an inspiration to all who have had the privilege of being with her in the undertaking.

ASSOCIATIONS OF GRADUATES OF THE HARTFORD SEMINARY ALUMNAE.

At the time when women students were admitted to the Hartford Seminary at the suggestion of the President, Rev. Dr. Hartranft, it was stated by *The Outlook* that the action was without precedent at any other of our Theological Seminaries.

These students met with some of those limitations always to be felt more or less, by what is known as "a privileged class." They were separated from much congenial companionship, though delightful friendships were formed by them later, both within and without the Seminary, during their three or four years' course of study.

Difficult and important studies were undertaken with bodies of students from whom no sympathy was expected — *tolerance* was, indeed, all for which these women could ask. The high, unselfish aims, the strength of character, the broad Christian views of life, apparent in them, however, were at once recognized by those with whom they became associated.

They, themselves, sought and found in acquaintance and fellowship with each other, the moral support essential to their new order of life. Those who were the first to enter the Seminary, in 1889, — ten in number — became known as “the Pioneers.” The spirit winning this name, has been made manifest in their various fields of labor: in pioneer work in the wilds of South Africa; in the establishment of a young, though now flourishing Church in what was then a Western Territory; in what has been called “a splendid scholarly work” at the University of Chicago; in being for years an indefatigable worker in the Biblical Department of Wellesley; in most efficient work in a School in Savannah, and in Tillotson College in Texas; in filling with signal success the office of Principal of the Boston School of Domestic Science; in making a world-wide — two years — survey of Missions.

It was to these “Pioneers” that the Chairman of the Ladies’ Advisory Committee suggested that a permanent organization of graduates of the Seminary Alumnae be formed; the Secretary and Treasurer to be chosen from among the seniors; the group to consist of but ten members. Association Number One proposed sending a circular letter yearly to each member; this to include a letter or note from each member. By this means, and by this alone, they sought a continuance of the fellowship already formed, and found in it a bureau of information most desirable to obtain.

Their “Round Robin” is not at present under review from the standpoint of literature, but many of these letters would doubtless be given a high place under that title.

The Association Number Two has followed the same course as that of the First; and now the Third Association is being formed. With loyalty and ability the office of Secretary and Treasurer has been filled from the first by both Mrs. E. O. Grover

and Miss L. F. Morse,—the former with unceasing demands upon insufficient physical strength; the latter, with the cares befalling a member of Mt. Holyoke College Faculty, and a teacher of a number of its large College Classes. From year to year, these Treasurers have forwarded contributions made by these women students to a Seminary "Fund," amounting now to two hundred and forty-two dollars and twenty cents.

The Ladies' Advisory Committee have, contrary to advice received at the time, declined to request any payment in return for Scholarships, and these voluntary gifts, though small, are a pleasing justification of the course pursued, as well as a proof of these students' unfailing gratitude to their Alma Mater.

MARY F. COLLINS,

Ex-Chairman.

Hartford, Conn.

PRESENT OCCUPATION OF GRADUATES.

L. REBECCA CORWIN (1893), Teacher, Training School, Nashville, Tenn.

HANNAH J. GILSON (1893), Missionary Teacher, Melsetter, East Africa.

ANNIE JOSEPHINE FOREHAND (1895), Principal of School of Domestic Science, Y. W. C. A., Boston, Mass.

ADDIE I. LOCKE (1895), Professor in Biblical Dept., Wellesley College, Wellesley, Mass.

MERTIE L. GRAHAM [Mrs. E. O. Grover] (1896), Highland Park, Ill. Teacher until married.

LAURA H. WILD (1896), Teacher in Lake Erie College, Painesville, Ohio.

LYDIA F. SANDERSON [Mrs. E. W. Capen] (1898), Jamaica Plain, Mass., Instructor in Bible until married.

GRACE BURROUGHS [Mrs. W. A. Mather] (1899), Missionary, Peking, China.

ALICE M. HOLMES (1899). Has returned home to Eastport, Me., having given up her work as Director of Religious Instruction, First Congregational Church, Evanston, Illinois.

EDITH W. LEAVITT [Mrs. J. M. Trout] (1900), Pastoral Work, Dobbs Ferry, N. Y.

CLARA M. CLARK (1901), 541 Lexington Ave., N. Y. City, Library Work in Charity Organization, New York City.

MARY L. WILLIAMS (1901), formerly Pastor's Assistant, now resting.

CAROLINE STEVENS (1901), Instructor in Greek and Biblical Literature in Lake Erie College, Painesville, Ohio.

LILLA F. MORSE (1902), Instructor in Biblical Dept., Mt. Holyoke College, South Hadley, Massachusetts.

JULIA F. OWEN [Mrs. J. P. Garfield] (1902), Pastoral Work, Claremont, N. H.

EMILY A. REEVE (1902), Teacher in Mission School in Byculla, India.

ALICE S. BROWNE (1903), Missionary, Tungcho, China.

ELIZABETH N. HUME [Mrs. B. K. Huusberger] (1903), Missionary, Byculla, India.

FLORENCE E. BELL [Mrs. Gilbert Lovell] (1904), Missionary, Siangtau, Hunan, China.

KATRINE WHEELOCK (1904), Instructor in Biblical Dept., Wellesley College, Wellesley, Massachusetts.

HELEN L. STREET [Mrs. William W. Ranney] (1905), Pastoral Work, Colorado Springs, Colorado.

EMMA R. CHAPIN (1906), General Secretary, Y. W. C. A., Paterson, N. J.

ETHEL CUTLER (1907), Secretary, National Y. W. C. A., New York City.

JULIA M. BENTLEY (1908), Missionary, Albany, Jamaica.

MARY P. CHRISTIE [Mrs. D. Miner Rogers] (1908), Missionary, Tarsus, Turkey (on furlough)

BELLE CHAPMAN MORRILL (1909), Director of Religious Work in Y. W. C. A., Rochester, N. Y.

MARY BELINDA MAY (1910), Missionary under appointment by the American Board for service in China.

ALICE COOK WOOD (1910), Pursuing graduate studies in the American School of Archaeology in Jerusalem.

In the Book-World

ZAHN'S INTRODUCTION.*

This work of organized effort by associated members of Hartford Seminary has for some time been before the reading public. As is customary with the work of professors in the Seminary the review of it is delayed in order to print the estimates that others have formed of the work. It is seldom that the translation of a modern and accessible book has been undertaken under circumstances of more difficulty. In the first place, the style of Dr. Zahn is peculiarly involved, and his method of presenting his material unusually confusing. Moreover the third edition of the original appeared after the first volume was largely in print, involving the difficult task of revising work supposed to be already complete. An examination of the reviews given will leave undoubtedly the impression, which would be confirmed by comparison with the original, that, even for the student familiar with German, the rich material of these volumes is here made much more accessible than in the original. Nobody who has undertaken the work of translation, and least of all one who has tried to translate anything of Zahn's, would expect that there would be no errors which would escape the eyes of the proof readers. or that unanimity of opinion would be reached as to the correct balance between literalism and freedom, or as to the most apposite way of putting into English a complex German sentence.

Professor Ropes, writing in the *Congregationalist*, says, "The work itself is a storehouse of learning and will remain one of the great works of New Testament scholarship for generations. The translation is trustworthy and idiomatic. The elephantine paragraphs (some over ten pages long) and sentences of the original have been broken up, and made as clear as the matter itself will permit. Slips in translation and in references are few, and in the

* *Introduction to the New Testament*, by Theodor Zahn. Translated from the third German edition by J. M. Trout, W. A. Mather, Louis Hodous, W. H. Worrell, and R. B. Dodge, Fellows and Scholars of Hartford Seminary, under the direction and supervision of M. W. Jacobus, dean, assisted by C. S. Thayer, Librarian. T. & T. Clark, Edinburgh; imported by Charles Scribner's Sons, N. Y. 3 vols., pp. xvii, 564; vii, 617 vii, 539. \$12.00 net.

main, not dangerous. Americans, and Hartford men in particular, have a right to be proud of the production. It is safe to say that no such difficult piece of translation has ever been better — perhaps never so well — performed."

The *Living Church* in a careful review says of the work itself, "Zahn's Introduction is absolutely conservative, probably more conservative than any recent work produced by an English-speaking scholar. . . . Independent opinions respecting the New Testament books as wholes are few. . . . In matters of detail individual opinions are very plentiful. . . . The erudition displayed is little short of stupendous, and whether the student agrees or disagrees with Dr. Zahn in detail, he cannot but feel that his study is always more than amply repaid. We have absolutely nothing in English to put alongside this book. The book is necessarily expensive, but it is worth the price. . . . One such work as this is worth a dozen others, all the more because it is not a mere introduction, in our understanding of the word, for its notes almost fulfil the purpose of a commentary and do fulfil the purpose of a Bible Dictionary. As a treasury of apologetic weapons it is well nigh inexhaustible."

The *New York Nation* after describing the work itself adds, "As for the translation, the fact that it was made under the supervision of Prof. M. W. Jacobus is sufficient guarantee for its accuracy. The style of the original, as Zahn himself wittily admits in his preface to the translation, is not free from obscurity. The translators, however, students of Hartford Theological Seminary, have succeeded in giving a readable reproduction, though at times a tangled sentence needs recasting. The press work is, in general, excellent. A special word of commendation is due to Professor Thayer for the admirable index."

From Great Britain we would quote first from the *Guardian*: "Messrs. T. & T. Clark have once more done service to the cause of sound religious learning in providing for the many English students who do not read German a good translation of a German work that has long been recognized as a standard authority on the subject of which it treats. . . . In the English version a few obscurities here and there remain; but they are exceptional, and we can easily believe that even accomplished German scholars will find it easier to work with this translation than with the original work."

The *London Daily News* says, "Zahn is most difficult to read in German, as he himself admits, and to render his work into

readable English is a work that only could have been accomplished after immense labor and skill. The entire introduction is one of the utmost value, and we are not giving it too high praise when we affirm that it is the most important contribution to the elucidation of the New Testament on the conservative side that we have had in English for the last quarter of a century."

Recent Literature observes that "Zahn's involved sentences have been skilfully handled, and the result is a translation that makes really pleasant reading." "The *Hibbert Journal*, while it does not "wish to indulge in captious criticism of the translators" and thinks that "on the whole the work has been successfully done" notes that "in some few places it has been necessary to turn to the original to ascertain the author's meaning and in a number of places one is arrested by unusual turns of English and curious words." Some of these as reproduced, in the review provide an interesting study of differences in English usage on the two side of the Atlantic.

The *Expository Times* characterizes the book as "the most important translation that has been made from the German since the issue of Dorner's Person of Christ. We mean in the department of Theology. . . . We have not forgotten any of Harnack's books. But Zahn, though less volcanic, is as great a force as Harnack, and he is much more the man of a single book."

Dr. Campbell Morgan has projected an *Analyzed Bible*, the whole work to consist of some thirty volumes. The first step in that undertaking was the publication of three volumes of *General Introduction*; the first volume reaching from Genesis to Esther, the second from Job to Malachi, the third from Matthew to Revelation. In these volumes is presented what Dr. Morgan calls "a telescopic view of the Scriptures." These three introductory volumes hardly deserve review. One wonders why they were published. There is nothing anywhere at all new or notable. All goes without saying. Nothing is put to any use. A striking feature is the full page chart of each Biblical book prefixed to its introduction. But these are prone to be fanciful and forced. Admirers of the author will have to search in the succeeding volumes to find any of his characteristic expository style. These are promised to be "an inspirational commentary on the whole Bible. (Revell, I, pp. 220; II, pp. 285; III, pp. 340. \$1.00 each.)

C. S. B.

It is somewhat remarkable that in this age of enlightened Bible study there should be, on the part of a New Testament scholar, an attempt to return to the essential position of the Tübingen Critical School. The absence of fact in the assumptions which it made and the unscientific

character of the principle which led it to make the assumptions were so clearly shown that one would think it would be with great hesitancy that a position in any way similar to it would be attempted.

We are forced to the conclusion, however, that in the volume on the *Pauline Epistles*, contributed by Robert Scott, Minister of the United Free Church and Professor of English Literature and Philosophy in Wilson College, Bombay, to the "Literature of the New Testament" Series, this is practically what has been done. In his book the author proposes a critical study of the thirteen Epistles bearing Paul's name, together with two others having more or less resemblance to them. This study he plans to carry out on the principle of applying to these writings an assumed Pauline style of thought and composition and thereby determining which of them and which parts of any of them can be credited to the Apostle, and to what other writers the remainder are to be assigned.

This results in the following grouping of these writings: *First, or Strictly Pauline Group*: I Corinthians (except 15:20-34); II Corinthians (except 6:14-7:1; 13:11-14); Romans 1-11, Galatians, Philippians and Romans 16:1-6, 21-24. *Second, or Exhortation Group*: Ephesians, Hebrews, I Peter, I Thessalonians 4-5; II Thessalonians 1-2; Romans 12, 13, 15; I Corinthians 15:20-34; II Corinthians 6:14-7:1—also the Gospel of Matthew, in its final editing and perhaps slight elements in Acts. *Third, or Timothean Group*: I Thessalonians 1-3; II Thessalonians 3; Colossians, Philemon; probably also Romans 14 and the final editing of Mark. *Fourth, or Pastoral Group*: II Timothy, I Timothy, Titus (p. 23f.).

In spite of the author's disposition to criticize the Tübingen position as vitiated by uncritical method (p. 6), we confess to seeing little difference between his own position and that of the Baur School. Tübingenism started with a preconceived idea of the development of early Christian history, to which it made the New Testament writings conform; the author begins with an assumption of a Pauline literary style and doctrinal position to which he subjects the writings he has under consideration. It is practically the same method in both cases. In fact, the Tübingen process had more claim to critical recognition than the author's; since it had the virtue of being historical, even though the history was misconceived, while the author's method lacks even this element of value, and apparently possesses no other. For when we seek to discover where he secures his standard of Pauline style and doctrine, we discover that he gathers it from those Epistles which contain what he holds to be the only kind of style the Apostle can be conceived as writing and the only sort of theology he can be supposed to have held (p. 15). If this is criticism, we are deceived as to the meaning of the term.

He claims that the generally accepted idea of Paul's writing and thinking by which such pastoral letters to young and religiously uneducated communities as the one at Thessalonica are held to be as possible for him as the controversial letters to Rome and Corinth and the Galatian Churches "is at variance with the problem of natural Evolution" (p. 15). For this idea he will substitute that which claims that the system of thought we find in Romans is the system which took shape in the Apostle's mind in Arabia and was held and expressed by him in all stages of his

subsequent career (p. 15). Paul doubtless had the essentials of his Gospel when he returned from Arabia; but that the constantly changing conditions of his work never affected the form of his preaching, or that the varied troubles of his widely differing Churches never affected the character of the letters he wrote to meet them is to assert Evolution with its essential element of environment left out. The Author can hardly mean that the Syria-neighboring region of South Galatia presented to Paul the same sort of a field of work as the European province of Macedonia, or that the troubles which arose in the Thessalonian Church, in which the Gentile element was so prominent, would be the same as those which developed in the Galatian congregations, in which the Jewish influence was so positive, or that Paul must write the same sort of letter to all his converts, whether they had been religiously trained in Judaism, or had been brought up in the religious ignorance and superstition of Paganism. But to assert that he could not write the pastoral letters to the Pagan-influenced Church of Thessalonica as well as the controversial letter to the Jewish-influenced Churches of Galatia comes dangerously near meaning just these impossible things.

The author believes he has found a key to the difficulties of Pauline thought in what might be called a companion writing with the Apostle by Silas and Timothy and Luke—even to the extent of interpolations in Paul's accepted Epistles. Whether this is a discovery of fact, or a creation of fancy may perhaps be left to a scholarly exegesis. It is really a secondary matter. The main critical position is the primary thing, and we believe in this position the author is fundamentally wrong.

Naturally, a wrong theory works itself out into strange results. It is not surprising, therefore, that the author, gathering into his Second Group the writings which he calls hortatory, has gone the length of severing from what he admits to be the genuine Pauline Epistles some of their main hortatory portions, because they are not stamped with Christian legalism (p. 237), as though Paul was so restricted in his thinking that he could not apply his doctrine to life save in the narrow phrasing of a single idea. We confess to the impression that this is as psychologically arbitrary as it is critically and exegetically unjustified.

A further case: The author claims Paul could have had no apocalyptic outlook (pp. 49, 215ff.). Doubtless, the Apostle did not hear Jesus deliver the address which we have preserved for us in Mark 13 and parallels; but the Church was laid hold of by that eschatological forecast of the Master's. The very fact that in the primary Gospel of Mark—characterized by mere narrative of events as it is—this is practically the only long address of Jesus which occurs shows how important it had become in the Christian tradition. That Paul so dissociated himself from what Burkitt calls the forward look of the early Church as to have no thought of a Parousia (pp. 224, 283), or that he was so unsympathetic or unfamiliar with the Jewish folklore of the Anti-Christ that he could not have used its terminology to present the Thessalonian picture of the Man of Sin (p. 49) is making him an unnatural man of his time and of his race.

Other cases might be cited. One will suffice: His failure to read the thought of Ephesians in the light of Paul's experience of the hyper-Gentile tendencies in the Church at Rome, which threatened a greater

cleavage in the racial dualism of the Christian brotherhood than the Judaistic propaganda in the Galatian Churches and consequently impressed upon the Apostle for the rest of his life the great necessity of a united Church. That Paul was so saturated with Christian legalism that he could not move his thought into such broader fields as Ephesians discloses (pp. 136f, 186-188, 274), or, moving it, could not expand his theological language to suit the movement (pp. 139, 156, 190-192, 282), makes him unworthy of the honor the author really seeks to do him as the great Christian thinker.

In spite of the frequent evidence of wide reading, of keen judgment, and of the ability graphically to portray and summarize development of religious thought and life, we cannot regard the book as a contribution to New Testament scholarship. (Imported by Scribners, pp. vii, 374. \$2.00.)
M. W. J.

Professor Shailer Mathews, of Chicago University, has, in everything he writes or says, an unusual faculty for making his meaning plain. Few men have as much gift for making technical scholarship talk English. This ability he has used to good effect in his "Haverford Library Lectures" on *The Gospel and the Modern Man*. It is one of the very best of our recent discussions in the field of Apologetics. It is thoroughly evangelical in spirit, in fact so thoroughly evangelical that it can afford to dispense with the insistence on the precise formulae of evangelical orthodoxy. What impresses one most in the book is its perspective. It sees the currents of popular thinking and manifests familiarity with the most recent tendencies in Biblical Criticism, philosophical speculation, and historical interpretation, as well as appreciates the sociological movements of our day; but it does not become lost in their intricate minutiae nor is it swept away by their flood. It relates and evaluates them with excellent judgment, and through them all, and by means of them all, discerns and exalts the transcendent figure of the divine Christ, who, manifest in Jesus of Nazareth, is He who through whom God is reconciling the world unto himself. The book is divided into three parts, the first presenting the Problem of the Gospel in three chapters on The Gospel of the New Testament; The Modern Man; The Content of the Gospel. The second part treats of The Reasonableness of the Gospel, in four chapters on Jesus the Christ; The Love of the God of Law; The Forgiveness of Sin; The Deliverance from Death. In the third part the author treats of the Power of the Gospel, in chapters on The Test of Life; The New Life in Christ; The Power of the Social Gospel. It will thus appear that in a fresh and modern way he has traversed the ground of the more formal of the older apologetics which treated of the trustworthiness of the Gospels, of the content of the gospel, centering in the person of Christ, and the efficacy of the gospel as observed in individual and in social life as the great manifestation of the reasonableness of Christianity. He has done this with an illuminating analysis and appreciation of modern thought and life which places reader and author side by side. The table of contents and index make the rich contents of the book readily accessible. A little more care in proof reading would not have injured the volume. It is hardly supposable that catholicity of spirit alone accounts for spelling

Saviour sometimes with and sometimes without the 'u'; nor is it probable that interest in spelling reform led to the printing of "phenominal." (Macmillan, pp. xii, 331. \$1.50.)

A. L. G.

In *The Problem of Evil* is embodied an effort made by Marion Le Roy Burton, while a post graduate student in Yale University, to estimate and criticize the Augustinian view of Sin. Its chief themes are Augustine's conception of "nature," his conception of "sin" and "evil," his conception of "freedom" as the source of evil, and the critique of the whole from the standpoint of evolution. These studies involve giving much attention also to Manichæism with its dualism and its view of "evil" as eternal; to the relation of "sin" and "evil;" to Pelagianism with its contention for "freedom" and against "original sin;" to a distinction between "metaphysical" and "moral" evil; to the relation of Adam to the race; to a search for the historical starting-point of sin; and to an effort to make a philosophical definition of sin after the Socratic method.

In its central contention and critique the book discards Augustine's use of the devil and of angels, his view of the racial unison in Adam, his belief that sin and evil are one, his explanation of human corruption, his faith in a golden age in the past, his theory of moral felicity, his tracing of natural evil to sin, and his faith in the Fall.

What the author accepts and supports it is not so easy and plain to state, though the volume professes to be constructive. One main affirmative statement concerns freedom. This term and theme pervade the book. A primary aim in writing the book appears to be to show that Augustine traces all sin to freedom. Another affirmation contends for the reality of sin, the reality of man's individual responsibility. Another affirmation concerns the sharp distinction between metaphysical and moral evil. Outside the will all evil is morally neutral, only metaphysical, the raw stuff with which the will deals, entailing choice, compelling struggle, involving possible diversity of issue morally. Another affirmation, a major tenet of the book, is the unqualified acceptance of evolution. "Man's fall was his rise." "The first sin . . . was comparatively insignificant." "Man's first sin becomes the occasion of his glory."

These affirmations taken individually are distinct. But this book, one keeps remembering, has taken in hand no less a mind than Augustine, the author of the *Confessions* and *The City of God*. Such an undertaking calls, not alone for critical analysis, the easy process of piecemeal complaint, but also for critical synthesis, the mighty task of marshalling Augustine's total problem into a truly balanced philosophic unison. Here is where the book will be tested. And here it is impossible to place the author's mind. He seems to think he comprehends his task. But his actual statements and his actual task are vastly incommensurate. He is like a boy exploring the Colosseum. When he verges near its heights and ventures within its depths he grows shy. At such times he timidly quotes from Royce, and turns away.

The discussion as a whole suggests a few remarks.

The relation of evil to sin, of cosmic struggle to moral value, of physics to ethics, though a commanding concern of the book, is far from

adequately handled. Indeed it is not adequately stated. One wonders whether the author really sees what the problem is that lies underneath his pen as he writes about "struggle" and "evil" and sin."

The author has much to say of freedom, and of personality, and of the race. One would like to see him frame a definition, on his view, of any one of these three terms that would not be upset by an adequate exposition of either of the other two.

The author mildly wonders that Augustine, so logical and virile and independent in his nature, should so abdicate his reason when he faces some challengeable Biblical text; and in the preface the rational, rather than a Biblical treatment of the problem is justified. But a superficial sketch of the story of Adam hardly exhausts the influence of the Bible upon Augustine's mind. And a balancing of the theory of evolution against the Biblical story of the Fall, such as this book illustrates, makes but a feeble beginning in the study of Augustine's thoughts upon sin. A Biblical view of sin, Augustine's view of sin, a rational view of sin — when our author sets these asunder for contrast, one wonders whether he fully grasps either one.

Above all, Augustine's view of sin and his handling of its problem have imperishable beauty and worth. That beauty and that worth are due to his psychological insight, to his religious reverence, to his moral sincerity — all rooting in his profound experience. Any effort to pass his life and thought under review that passes these qualities and sentiments under eclipse is bound to pass away and be forgotten. Whatever light a critic may bring from science and history, the heavenly glow upon Augustine's Confessions is a light that abides. (The Open Court Publishing Company, pp. 234. \$1.25.)

C. S. B.

It is always illuminating to have familiar ideas expressed in new ways and from new points of view and with new terminology. This is what Dr. E. Ellsworth Shumaker has done in his *God and Man*. It is not a profound book but it is helpful, and the author elaborates his theme of the relations of God and man with the results of wide reading, with the touch of a poetic insight, and with a fine, courageous optimism. (Putnam, pp. xii, 408. \$2.00.)

A. L. G.

If a minister wants to orient himself in the field of modern psychology he can hardly do better than to read *The Psychology of Thinking* by Professor Irving E. Miller, Ph.D., of the State Normal School in Milwaukee. There is no doubt that the Psychologist has the theologian somewhat confused, if not a good deal scared. This is not only because of the supreme respect, to put it mildly, that the psychologist has for his specialty; but still more because of the variant stress on its mechanical, physiological, functional, teleological, logical, sociological and pedagogical aspects. As a pathfinder Dr. Miller's book is excellent. His general point of view is thoroughly modern, his style exceptionally perspicuous, his definitions precise and firm, his illustrations ample and felicitous, his references for further reading well chosen and accessible and his index full. He is a teacher of teachers and he knows how to teach. Furthermore his book is full of "practical" suggestiveness. (Macmillan, pp. xxvi, 303. \$1.25.)

Happenings in the Seminary

The Seminary began its 77th year a week earlier than usual in order to allow a recess in October for attendance upon the Centennial Meeting of the American Board without loss of working time. The formal opening occurred on the evening of September 21st, with an address by Professor Nourse which is given to a larger audience in this issue of the *Record*.

To have President Mackenzie back from his year of freedom in Europe and presiding at the exercises was a joyous feature of the occasion. He looks and acts the part of a rested man and has also brought back to the Seminary and a wider public the outlook and impulse of the Edinburgh Missionary Conference in which he was an influential factor.

The student body this year is composed of sixty-two members, of whom six are women. Twenty-five new names appear on the roll, eighteen of these being regular members of the Junior Class. New England is well represented in this class. Amherst gives three men to it, Yale three, Wesleyan two, Dartmouth one and New Hampshire College one. More distant institutions contributing are Adrain, Washburn, Penn (Iowa), Robert, Syracuse University, the University of Michigan and the University of Cincinnati. The new graduate students represent Yale, Chicago, Victoria (Toronto) and Hartford Seminars. They have had pastoral experience, most of them. A third of the Juniors have been engaged in Secretarial work for Christian Associations, teaching, business and civil engineering. The rest are straight from college. All have adjusted themselves well to the life of the institution. Professor Merriam is making the rounds of the charitable and reformatory agencies of Hartford with them; and they are engaging in practical Christian work in Sunday-schools, churches and clubs in about the usual degree.

During vacation various improvements were made in the Seminary buildings, mostly in the administrative department. In the space between Hosmer Hall and the old library offices have been built for the President and the Dean. These are accessible from the main corridor, the Faculty room and the stenographer's room, and are a great convenience. They are finished and furnished in oak. The Faculty room has been cleared of superfluous book-cases and coat-hooks and wainscoted in oak, with gains in space, quiet and dignity of appearance. These improvements are Dr. Thayer's work. He has also secured greater quiet for readers in the Library by separating the delivery desk from the cataloging and accessioning and typewriting desks by means of a screen of glass framed in oak

and finished above with a balustrade to match the other woodwork. The space above can be used for new stacks when needed.

The first general exercise hour of the term was given to typical vacation experiences. There was variety and some novelty in the stories of their summer as told by four men. Mr. Briggs of the Middle Class had conducted a vacation school in New York and gave an entertaining account of his difficulties and compensations. Mr. Tuttle had seen Europe for the first time and reported the impressions received at various points in his journey. Mr. Akana spoke of tent work with an evangelistic aim in Franklin County, Mass., giving a vivid account of the encouragements, embarrassments, enjoyments and results. Mr. Rose had the more familiar task of a summer pastorage in Vermont, but always an enlightening and enlarging experience to the man who meets it for the first time.

Some thirty students went to Boston for the American Board Centennial during the recess of a week granted for that purpose. A number of them have since reported it and the meetings of the Congregational Brotherhood to church audiences in the neighborhood. Advantage was taken of the presence of numerous Hartford men from all parts of the country to hold a reunion. More than a hundred alumni lunched together one day and the utmost good feeling for one another and for the Seminary was manifest. The officers of the New England Alumni Association made the arrangements and its President, Rev. George H. Hubbard presided. Informal and spirited remarks were made by President Davis, '94, of Chicago Seminary, Professor Graham Taylor, President Perry, '85, of Marietta College and Rev. H. H. Kelsey, '79, who told of a recent visit of several days with Dr. Hartranft in Germany and his good health and energy. It was voted to send a filial letter to him. President Mackenzie was of course greeted with a very hearty welcome home. He called to their feet several of Hartford's missionary sons who were present, Knapp, '90, Lombard, '99, Porter, '91, White, '87, and Case, '04; and afterwards had some kindling words to say about the spirit of service.

Dr. W. H. Worrell, '06, has taken up his work in the Seminary as Instructor in Semitic Philology and New Testament Greek. He is fully at home in the Seminary, having been one of its most proficient students, drawn to it in the first instance by its superior advantages for Semitic studies. He has since qualified himself for his professional work by two years of study as John S. Welles Fellow in Leipsic and Strassburg, and by subsequent teaching in Michigan University. He gives courses in Biblical Aramaic, Syriac, Ethiopic and Coptic, the Reading of New Testament Greek and the Development of Hellenistic Greek. He also continues the very practical course in Greek for Beginners, which Dr. Angus has conducted for a few years past. This last has become indispensable in these days when Greek is a stranger to most public high schools and optional in college. College graduates are constantly appearing here, a

few of them, with no knowledge of Greek. Such men welcome this swift course which fits them tolerably for their New Testament work.

Prof. Paton had an interesting trip to the Pacific Coast this autumn as lecturer for the American Institute of Archaeology. The first lecture of the course was given at the University of Manitoba in Winnipeg on August 8th. The remainder of the month of August Prof. Paton spent in the Canadian Rockies visiting Banff, Lake Louise, Field, Glacier, and the Arrowhead and Okenagan Lakes. From all these places he made numerous side excursions and had the opportunity to indulge in mountain climbing with the Swiss guides that are stationed at these places. Beginning on September 1st with Vancouver, British Columbia, and continuing through September, he lectured before the branches of the Archaeological Institute at Seattle, Tacoma, Spokane, Walla Walla, Portland, Berkeley, San Francisco, Palo Alto, Los Angeles, and San Diego, seeing thus the entire Pacific Coast from Canada to the border of Mexico. In every place he was delightfully entertained, meeting a number of the representative citizens, and had exceptional opportunities to study the commercial and political development that has taken place in the Far West during the last twenty-five years. At Berkeley he gave the Earl course of lectures for Pacific Theological Seminary on "The Historic Archaeology of Palestine," illustrated with the stereopticon. The lectures were held in the First Congregational Church and were attended by large audiences from Berkeley, Oakland and the University of California. On the way back from California he had the opportunity of paying a short visit to the Grand Canyon of Arizona, and then proceeded to Santa Fé to lecture before the local Society of Archaeology and the School of American Archaeology in that place. While there he was invited by Dr. Hewett, the Director of the School, to accompany him on an expedition to excavate one of the cliff-dwellings in the Mesa Verde in the southwest corner of Colorado. A week was spent delightfully in this trip. Although it was near the middle of October, the weather was still superb, making it possible to ride on horseback every day and to sleep at night out of doors. On his return Prof. Paton lectured at Colorado Springs, Denver, and Boulder, Colorado, and addressed the students of Colorado University and Colorado College. He returned greatly impressed with the magnificent climate of the Southwest and with the extraordinary material and intellectual development of the Pacific Coast.







